The First Illustraded E-book Version of

Kama Sutra

The Ancient Indian Handbook of Love Making

Complemented with a modern sex positions guide

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CONTENT

TRANSLATOR'S NOTES
- Preface
- Introduction

MODERN KAMA SUTRA INTERPRETATION
- Over 40 sexual positions with images and detailed explanations

PART I: INTRODUCTORY
- Preface
- Observations on the three worldly attainments of Virtue, Wealth, and Love
- On the study of the Sixty-four Arts
- On the Arrangements of a House, and Household Furniture; and about the Daily Life of a Citizen, his Companions, Amusements, etc.
- About classes of Women fit and unfit for Congress with the Citizen, and of Friends, and Messengers

PART II: ON SEXUAL UNION
- Kinds of Union according to Dimensions, Force of Desire, and Time; and on the different kinds of Love
- Of the Embrace
- On Kissing
- On Pressing or Marking with the Nails
- On Biting, and the ways of Love to be employed with regard to Women of different countries
- On the various ways of Lying down, and the different kinds of Congress
- On the various ways of Striking, and of the Sounds appropriate to them
- About females acting the part of Males
- On holding the Lingam in the Mouth
- How to begin and how to end the Congress. Different kinds of Congress, and Love Quarrels

PART III: ABOUT THE ACQUISITION OF A WIFE
- Observations on Betrothal and Marriage
- About creating Confidence in the Girl
- Courtship, and the manifestation of the feelings by outward signs and deeds
- On things to be done only by the Man, and the acquisition of the Girl thereby. Also what is to be done by a Girl to gain over a Man and subject him to her
- On the different Forms of Marriage

TRANSLATOR' S NOTES

Preface

In the literature of all countries there will be found a certain number of works treating especially of love. Everywhere the subject is dealt with differently, and from various points of view. In the present publication it is proposed to give a complete translation of what is considered the standard work on love in Sanscrit literature, and which is called the ' Vatsyayana Kama Sutra', or Aphorisms on Love, by Vatsyayana. While the introduction will deal with the evidence concerning the date of the writing, and the commentaries written upon it, the chapters following the introduction will give a translation of the work itself. It is, however, advisable to furnish here a brief analysis of works of the same nature, prepared by authors who lived and wrote years after Vatsyayana had passed away, but who still considered him as the great authority, and always quoted him as the chief guide to Hindoo erotic literature.

Besides the treatise of Vatsyayana the following works on the same subject are procurable in India:

The Ratirahasya, or secrets of love
The Panchasakya, or the five arrows
The Smara Pradipa, or the light of love
The Ratimanjari, or the garland of love
The Rasmanjari, or the sprout of love
The Anunga Runga, or the stage of love; also called Kamaledhiplava, or a boat in the ocean of love.

The author of the ' Secrets of Love' was a poet named Kukkoka. He composed his work to please one Venudutta, who was perhaps a king. When writing his own name at the end of each chapter he calls himself ' Siddha patiya pandita', i.e. an ingenious man among learned men. The work was translated into Hindi years ago, and in this the author's name was written as Koka. And as the same name crept into all the translations into other languages in India, the book became generally known, and the subject was popularly called Koka Shastra, or doctrines of Koka, which is identical with the Kama Shastra, or doctrines of love, and the words Koka Shastra and Kama Shastra are used indiscriminately.

The work contains nearly eight hundred verses, and is divided into ten chapters, which are called Pachivedas. Some of the things treated of in this work are not to be found in the Vatsyayana, such as the four classes of women, the Padmini, Chitrini, Shankini and Hastini, as also the enumeration of the days and hours on which the women of the different classes become subject to love. The author adds that he wrote these things from the opinions of Gonikaputra and Nandikeshwara, both of whom are mentioned by Vatsyayana, but their works are not now extant. It is difficult to give any approximate idea as to the year in which the work was composed. It is only to be presumed that it was written after that of Vatsyayana, and previous to the other works on this subject that are still extant. Vatsyayana gives the names of ten authors on the subject, all of whose works he had consulted, but none of which are extant, and does not mention this one. This would tend to show that Kukkoka wrote after Vatsya, otherwise Vatsya would assuredly have mentioned him as an author in this branch of literature along with the others.

TRANSLATOR' S NOTES

Introduction

It may be interesting to some persons to learn how it came about that Vatsyayana was first brought to light and translated into the English language. It happened thus. While translating with the pundits the ' Anunga Runga, or the stage of love', reference was frequently found to be made to one Vatsya. The sage Vatsya was of this opinion, or of that opinion. The sage Vatsya said this, and so on. Naturally questions were asked who the sage was, and the pundits replied that Vatsya was the author of the standard work on love in Sanscrit literature, that no Sanscrit library was complete without his work, and that it was most difficult now to obtain in its entire state. The copy of the manuscript obtained in Bombay was defective, and so the pundits wrote to Benares, Calcutta and Jeypoor for copies of the manuscript from Sanscrit libraries in those places. Copies having been obtained, they were then compared with each other, and with the aid of a Commentary called ' Jayamangla' a revised copy of the entire manuscript was prepared, and from this copy the English translation was made. The following is the certificate of the chief pundit:

' The accompanying manuscript is corrected by me after comparing four different copies of the work. I had the assistance of a Commentary called "Jayamangla" for correcting the portion in the first five parts, but found great difficulty in correcting the remaining portion, because, with the exception of one copy thereof which was tolerably correct, all the other copies I had were far too incorrect. However, I took that portion as correct in which the majority of the copies agreed with each other.'

The ' Aphorisms on Love' by Vatsyayana contain about one thousand two hundred and fifty slokas or verses, and are divided into parts, parts into chapters, and chapters into paragraphs. The whole consists of seven parts, thirty•six chapters, and sixty•four paragraphs. Hardly anything is known about the author. His real name is supposed to be Mallinaga or Mrillana, Vatsyayana being his family name. At the close of the work this is what he writes about himself:

' After reading and considering the works of Babhravya and other ancient authors, and thinking over the meaning of the rules given by them, this treatise was composed, according to the precepts of the Holy Writ, for the benefit of the world, by Vatsyayana, while leading the life of a religious student at Benares, and wholly engaged in the contemplation of the Deity. This work is not to be used merely as an instrument for satisfying our desires. A person acquainted with the true principles of this science, who preserves his Dharma (virtue or religious merit), his Artha (worldly wealth) and his Kama (pleasure or sensual gratification), and who has regard to the customs of the people, is sure to obtain the mastery over his senses. In short, an intelligent and knowing person attending to Dharma and Artha and also to Kama, without becoming the slave of his passions, will obtain success in everything that he may do.'

PART I
CHAPTER I

Preface

Salutation to Dharma, Artha and Kama

In the beginning, the Lord of Beings created men and women, and in the form of commandments in one hundred thousand chapters laid down rules for regulating their existence with regard to Dharma,(1) Artha,(2) and Kama.(3) Some of these commandments, namely those which treated of Dharma, were separately written by Swayambhu Manu; those that related to Artha were compiled by Brihaspati; and those that referred to Kama were expounded by Nandi, the follower of Mahadeva, in one thousand chapters.

Now these ' Kama Sutra' (Aphorisms on Love), written by Nandi in one thousand chapters, were reproduced by Shvetaketu, the son of Uddvalaka, in an abbreviated form in five hundred chapters, and this work was again similarly reproduced in an abridged form, in one hundred and fifty chapters, by Babhravya, an inheritant of the Punchala (South of Delhi) country. These one hundred and fifty chapters were then put together under seven heads or parts named severally

Sadharana (general topics)
Samprayogika (embraces, etc.)
Kanya Samprayuktaka (union of males and females)
Bharyadhikarika (on one's own wife)
Paradika (on the wives of other people)
Vaisika (on courtesans)
Aupanishadika (on the arts of seduction, tonic medicines, etc.)

The sixth part of this last work was separately expounded by Dattaka at the request of the public women of Pataliputra (Patna), and in the same way Charayana explained the first part of it. The remaining parts, viz. the second, third, fourth, fifth, and seventh, were each separately expounded by
Suvarnanabha (second part)
Ghotakamukha (third part)
Gonardiya (fourth part)
Gonikaputra (fifth part)
Kuchumara (seventh part), respectively.

Thus the work being written in parts by different authors was almost unobtainable and, as the parts which were expounded by Dattaka and the others treated only of the particular branches of the subject to which each part related, and moreover as the original work of Babhravya was difficult to be mastered on account of its length, Vatsyayana, therefore, composed his work in a small volume as an abstract of the whole of the works of the above named authors.

PART I
CHAPTER II
Observations on the three worldly attainments of Virtue, Wealth, and Love

Man, the period of whose life is one hundred years, should practise Dharma, Artha and Kama at different times and in such a manner that they may harmonize together and not clash in any way. He should acquire learning in his childhood, in his youth and middle age he should attend to Artha and Kama, and in his old age he should perform Dharma, and thus seek to gain Moksha, i.e. release from further transmigration. Or, on account of the uncertainty of life, he may practise them at times when they are enjoined to be practised. But one thing is to be noted, he should lead the life of a religious student until he finishes his education.

Dharma is obedience to the command of the Shastra or Holy Writ of the Hindoos to do certain things, such as the performance of sacrifices, which are not generally done, because they do not belong to this world, and produce no visible effect; and not to do other things, such as eating meat, which is often done because it belongs to this world, and has visible effects.

Dharma should be learnt from the Shruti (Holy Writ), and from those conversant with it.

Artha is the acquisition of arts, land, gold, cattle, wealth, equipages and friends. It is, further, the protection of what is acquired, and the increase of what is protected.

Artha should be learnt from the king's officers, and from merchants who may be versed in the ways of commerce.

Kama is the enjoyment of appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, assisted by the mind together with the soul. The ingredient in this is a peculiar contact between the organ of sense and its object, and the consciousness of pleasure which arises from that contact is called Kama.

Kama is to be learnt from the Kama Sutra (aphorisms on love) and from the practice of citizens.

When all the three, viz. Dharma, Artha and Kama, come together, the former is better than the one which follows it, i.e. Dharma is better than Artha, and Artha is better than Kama. But Artha should always be first practised by the king for the livelihood of men is to be obtained from it only. Again, Kama being the occupation of public women, they should prefer it to the other two, and these are exceptions to the general rule.

PART I
CHAPTER III
On the arts and sciences to be studied

Man should study the Kama Sutra and the arts and sciences subordinate thereto, in addition to the study of the arts and sciences contained in Dharma and Artha. Even young maids should study this Kama Sutra along with its arts and sciences before marriage, and after it they should continue to do so with the consent of their husbands.

Here some learned men object, and say that females, not being allowed to study any science, should not study the Kama Sutra.

But Vatsyayana is of opinion that this objection does not hold good, for women already know the practice of Kama Sutra, and that practice is derived from the Kama Shastra, or the science of Kama itself. Moreover, it is not only in this but in many other cases that, though the practice of a science is known to all, only a few persons are acquainted with the rules and laws on which the science is based. Thus the Yadnikas or sacrificers, though ignorant of grammar, make use of appropriate words when addressing the different Deities, and do not know how these words are framed. Again, persons do the duties required of them on auspicious days, which are fixed by astrology, though they are not acquainted with the science of astrology. In a like manner riders of horses and elephants train these animals without knowing the science of training animals, but from practice only. And similarly the people of the most distant provinces obey the laws of the kingdom from practice, and because there is a king over them, and without further reason.1 And from experience we find that some women, such as daughters of princes and their ministers, and public women, are actually versed in the Kama Shastra.

A female, therefore, should learn the Kama Shastra, or at least a part of it, by studying its practice from some confidential friend. She should study alone in private the sixty-four practices that form a part of the Kama Shastra. Her teacher should be one of the following persons: the daughter of a nurse brought up with her and already married,2 or a female friend who can be trusted in everything, or the sister of her mother (i.e. her aunt), or an old female servant, or a female beggar who may have formerly lived in the family, or her own sister who can always be trusted.

The following are the arts to be studied, together with the Kama Sutra:

- Singing
- Playing on musical instruments
- Dancing

PART I
CHAPTER VI

The life of a citizen

Having thus acquired learning, a man, with the wealth that he may have gained by gift, conquest, purchase, deposit,1 or inheritance from his ancestors, should become a householder, and pass the life of a citizen.2 He should take a house in a city, or large village, or in the vicinity of good men, or in a place which is the resort of many persons. This abode should be situated near some water, and divided into different compartments for different purposes. It should be surrounded by a garden, and also contain two rooms, an outer and an inner one. The inner room should be occupied by the females, while the outer room, balmy with rich perfumes, should contain a bed, soft, agreeable to the sight, covered with a clean white cloth, low in the middle part, having garlands and bunches of flowers3 upon it, and a canopy above it, and two pillows, one at the top, another at the bottom. There should be also a sort of couch besides, and at the head of this a sort of stool, on which should be placed the fragrant ointments for the night, as well as flowers, pots containing collyrium and other fragrant substances, things used for perfuming the mouth, and the bark of the common citron tree. Near the couch, on the ground, there should be a pot for spitting, a box containing ornaments, and also a lute hanging from a peg made of the tooth of an elephant, a board for drawing, a pot containing perfume, some books, and some garlands of the yellow amaranth flowers. Not far from the couch, and on the ground, there should be a round seat, a toy cart, and a board for playing with dice; outside the outer room there should be cages of birds,4 and a separate place for spinning, carving and such like diversions. In the garden there should be a whirling swing and a common swing, as also a bower of creepers covered with flowers, in which a raised parterre should be made for sitting.

Now the householder, having got up in the morning and performed his necessary duties,5 should wash his teeth, apply a limited quantity of ointments and perfumes to his body, put some ornaments on his person and collyrium on his eyelids and below his eyes, colour his lips with alacktaka,6 and look at himself in the glass. Having then eaten betel leaves, with other things that give fragrance to the mouth, he should perform his usual business. He should bathe daily, anoint his body with oil every other day, apply a lathering substance7 to his body every three days, get his head (including face) shaved every four days and the other parts of his body every five or ten days.8 All these things should be done without fail, and the sweat of the armpits should also be removed. Meals should be taken in the forenoon, in the afternoon, and again at night, according to Charayana. After breakfast, parrots and other birds should be taught to speak, and the fighting of cocks, quails, and rams should follow. A limited time should be devoted to diversions with Pithamardas, Vitas, and Vidushakas,9 and then should be taken the midday sleep.10 After this the householder, having put on his clothes and ornaments, should, during the afternoon, converse with his friends. In the evening there should be singing, and after that the householder, along with his friend, should await in his room, previously decorated and perfumed, the arrival of the woman that may be attached to him, or he may send a female messenger for her, or go for her himself. After her arrival at his house, he and his friend should welcome her, and entertain her with a loving and agreeable conversation. Thus end the duties of the day.

PART I
CHAPTER V
About the kinds of women resorted to by the citizens, and of friends and messengers

When Kama is practised by men of the four castes according to the rules of the Holy Writ (i.e. by lawful marriage) with virgins of their own caste, it then becomes a means of acquiring lawful progeny and good fame, and it is not also opposed to the customs of the world. On the contrary the practice of Kama with women of the higher castes, and with those previously enjoyed by others, even though they be of the same caste, is prohibited. But the practice of Kama with women of the lower castes, with women excommunicated from their own caste, with public women, and with women twice married,1 is neither enjoined nor prohibited. The object of practising Kama with such women is pleasure only.

Nayikas,2 therefore, are of three kinds, viz. maids, women twice married, and public women. Gonikaputra has expressed an opinion that there is a fourth kind of Nayika, viz. a woman who is resorted to on some special occasion even though she be previously married to another. These special occasions are when a man thinks thus:

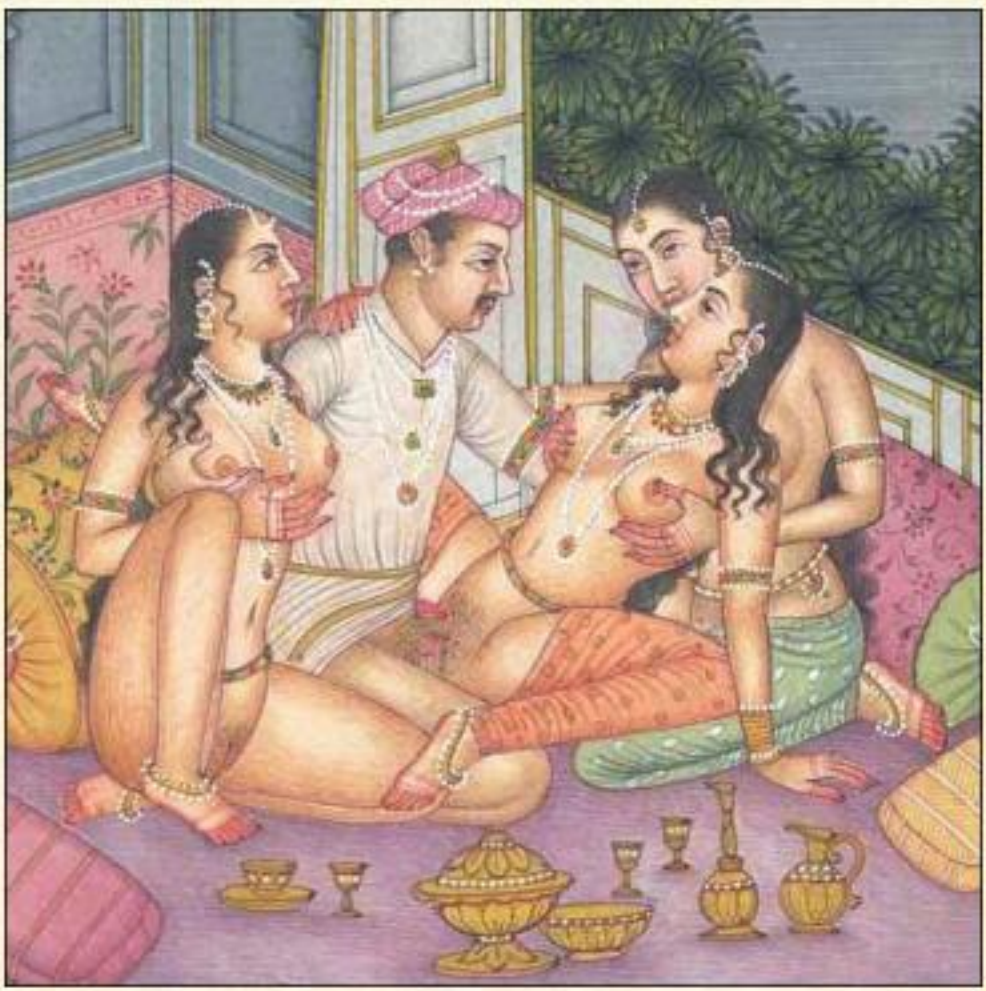
This woman is self-willed, and has been previously enjoyed by many others besides myself. I may, therefore, safely resort to her as to a public woman though she belongs to a higher caste than mine, and, in so doing, I shall not be violating the ordinances of Dharma.
Or thus:
This is a twice-married woman and has been enjoyed by others before me; there is, therefore, no objection to my resorting to her.
Or thus:
This woman has gained the heart of her great and powerful husband, and exercises a mastery over him, who is a friend of my enemy; if, therefore, she becomes united with me she will cause her husband to abandon my enemy.
Or thus:
This woman will turn the mind of her husband, who is very powerful, in my favour, he being at present disaffected towards me, and intent on doing me some harm.
Or thus:
By making this woman my friend I shall gain the object of some friend of mine, or shall be able to effect the ruin of some enemy, or shall accomplish some other difficult purpose.
Or thus:
By being united with this woman, I shall kill her husband, and so obtain his vast riches which I covet.

PART II
CHAPTER I
Kinds of sexual union according to dimensions, force of desire or passion, time

Kind of Union

Man is divided into three classes, viz. the hare man, the bull man, and the horse man, according to the size of his lingam.

Woman also, according to the depth of her yoni, is either a female deer, a mare, or a female elephant.



PART II
CHAPTER II

Of the embrace

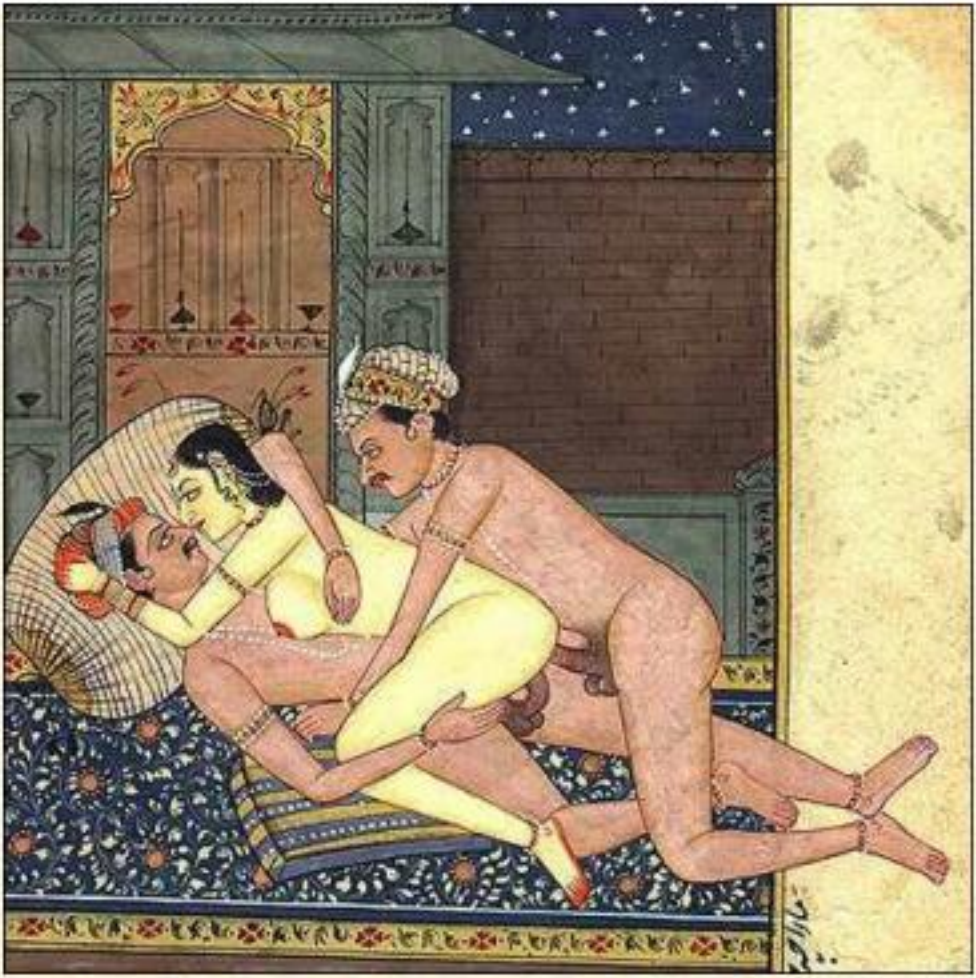
This part of the Kama Shastra, which treats of sexual union, is also called ' Sixty-four' (Chatushshashti). Some old authors say that it is called so, because it contains sixty-four chapters. Others are of opinion that the author of this part being a person named Panchala, and the person who recited the part of the Rig Veda called Dashatapa, which contains sixty-four verses, being also called Panchala, the name ' sixty-four' has been given to the part of the work in honour of the Rig Vedas. The followers of Babhravya say on the other hand that this part contains eight subjects, viz. the embrace, kissing, scratching with the nails or fingers, biting, lying down, making various sounds, playing the part of a man, and the Auparishtaka, or mouth congress. Each of these subjects being of eight kinds, and eight multiplied by eight being sixty-four, this part is therefore named ' sixty-four'. But Vatsyayana affirms that as this part contains also the following subjects, viz. striking, crying, the acts of a man during congress, the various kinds of congress, and other subjects, the name ' sixty-four' is given to it only accidentally. As, for instance, we say this tree is ' Saptaparna', or seven-leaved, this offering of rice is ' Panchavarna', or five-coloured, but the tree has not seven leaves, neither has the rice five colours.

However the part sixty-four is now treated of, and the embrace, being the first subject, will now be considered.

Now the embrace which indicates the mutual love of a man and woman who have come together is of four kinds:

- Touching
- Rubbing
- Piercing
- Pressing

The action in each case is denoted by the meaning of the word which stands for it.
When a man under some pretext or other goes in front or alongside of a woman and touches her body with his own, it is called the ' touching embrace'.



PART II
CHAPTER III

On kissing

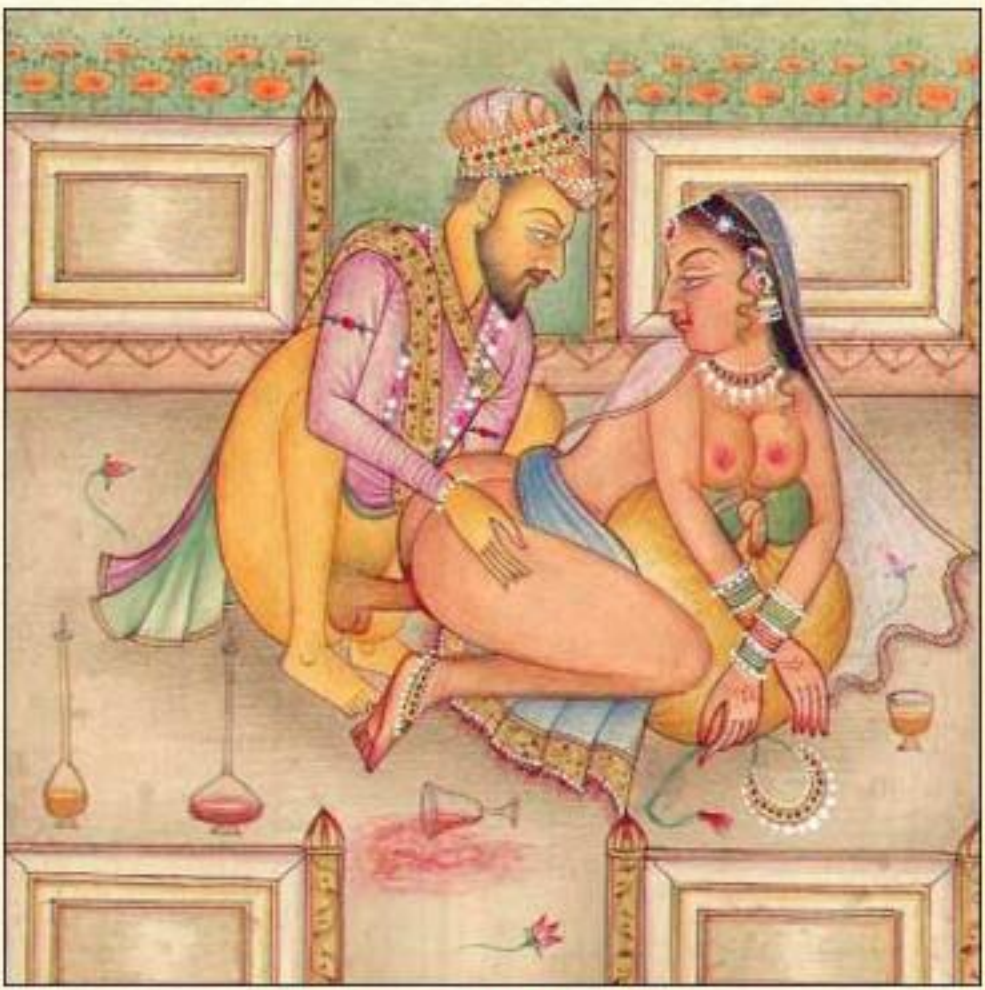
It is said by some that there is no fixed time or order between the embrace, the kiss, and the pressing or scratching with the nails or fingers, but that all these things should be done generally before sexual union takes place, while striking and making the various sounds generally takes place at the time of the union. Vatsyayana, however, thinks that anything may take place at any time, for love does not care for time or order.

On the occasion of the first congress, kissing and the other things mentioned above should be done moderately, they should not be continued for a long time, and should be done alternately. On subsequent occasions, however, the reverse of all this may take place, and moderation will not be necessary, they may continue for a long time, and, for the purpose of kindling love, they may be all done at the same time.

PART II
CHAPTER IV
On pressing, or marking, or scratching with nails

When love becomes intense, pressing with the nails or scratching the body with them is practised, and it is done on the following occasions: on the first visit; at the time of setting out on a journey; on the return from a journey; at the time when an angry lover is reconciled; and lastly when the woman is intoxicated.

But pressing with the nails is not a usual thing except with those who are intensely passionate, i.e. full of passion. It is employed, together with biting, by those to whom the practice is agreeable.



PART II
CHAPTER V
On biting, and the means to be employed with regard to women og different countries

All the places that can be kissed are also the places that can be bitten, except the upper lip, the interior of the mouth, and the eyes. The qualities of good teeth are as follows: They should be equal, possessed of a pleasing brightness, capable of being coloured, of proper proportions, unbroken, and with sharp ends.

The defects of teeth on the other hand are that they are blunt, protruding from the gums, rough, soft, large, and loosely set.

The following are the different kinds of biting:

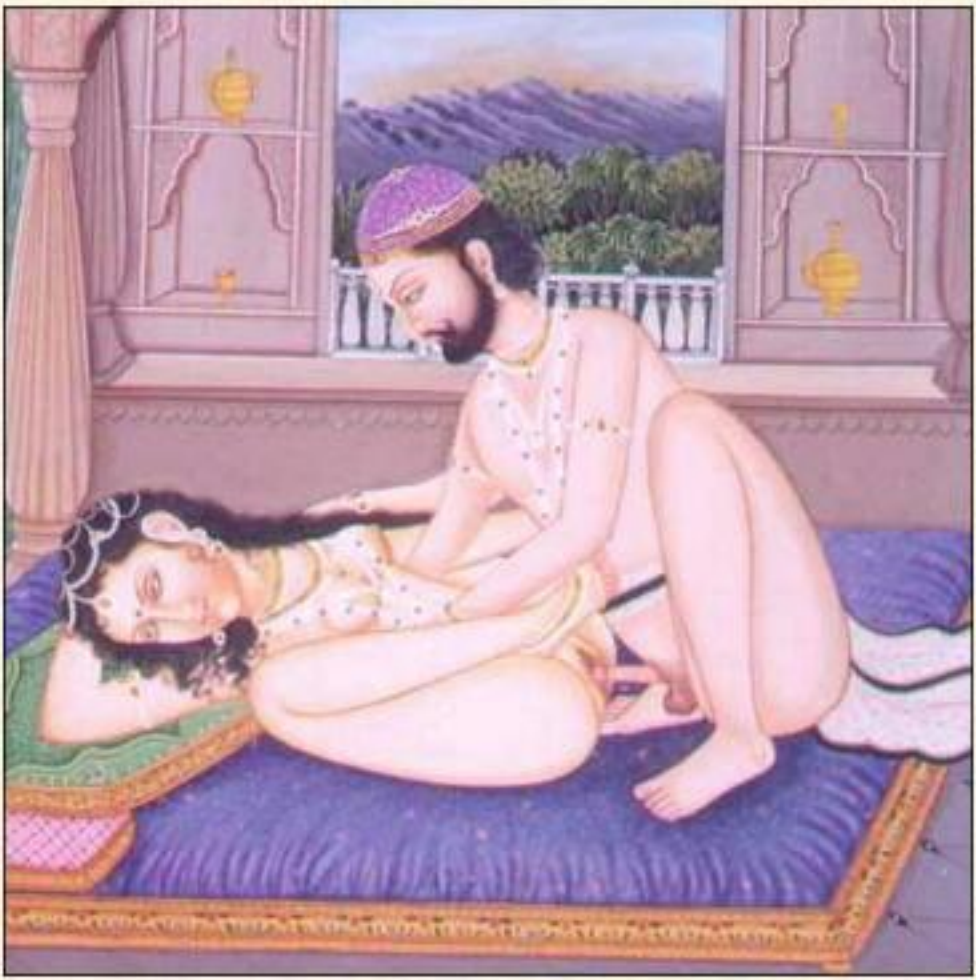
- The hidden bite
- The swollen bite
- The point
- The line of points
- The coral and the jewel
- The line of jewels
- The broken cloud
- The biting of the boar

PART II
CHAPTER VI
Of the different ways of lying down, and various kinds of congress

On the occasion of a ` high congress' the Mrigi (Deer) woman should lie down in such a way as to widen her yoni, while in a ` low congress' the Hastini (Elephant) woman should lie down so as to contract hers. But in an ` equal congress' they should lie down in the natural position. What is said above concerning the Mrigi and the Hastini applies also to the Vadawa (Mare) woman. In a ` low congress the woman should particularly make use of medicine, to cause her desires to be satisfied quickly.

The Deer-woman has the following three ways of lying down:

- The widely opened position
- The yawning position
- The position of the wife of Indra



PART II
CHAPTER VII
Of the various modes of striking, and of the sounds appropiate to them

SEXUAL intercourse can be compared to a quarrel, on account of the contrarieties of love and its tendency to dispute. The place of striking with passion is the body, and on the body the special places are:

- The shoulders
- The head
- The space between the breasts
- The back
- The jaghana, or middle part of the body
- The sides

Striking is of four kinds:

- Striking with the back of the hand
- Striking with the fingers a little contracted
- Striking with the fist
- Striking with the open palm of the hand

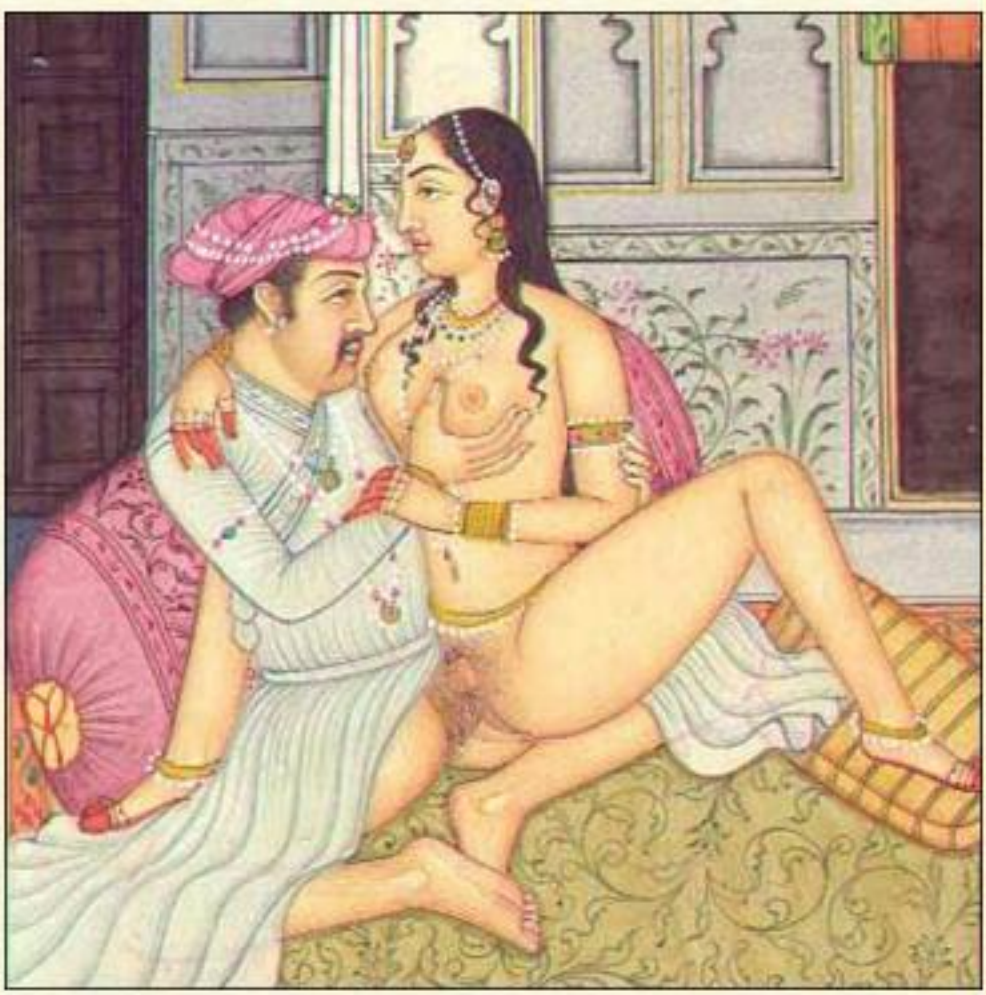
PART II
CHAPTER VIII
About women acting the part of a man; and of the work of a man

When a woman sees that her lover is fatigued by constant congress, without having his desire satisfied, she should, with his permission, lay him down upon his back, and give him assistance by acting his part. She may also do this to satisfy the curiosity of her lover, or her own desire of novelty. There are two ways of doing this, the first is when during congress she turns round, and gets on the top of her lover, in such a manner as to continue the congress, without obstructing the pleasure of it; and the other is when she acts the man's part from the beginning. At such a time, with flowers in her hair hanging loose, and her smiles broken by hard breathings, she should press upon her lover's bosom with her own breasts, and lowering her head frequently, should do in return the same actions which he used to do before, returning his blows and chaffing him, should say, ' I was laid down by you, and fatigued with hard congress, I shall now therefore lay you down in return.' She should then again manifest her own bashfulness, her fatigue, and her desire of stopping the congress. In this way she should do the work of a man, which we shall presently relate.

PART II
CHAPTER IX
Of the Auparishtaka or mouth congress

There are two kinds of eunuchs, those that are disguised as males, and those that are disguised as females. Eunuchs disguised as females imitate their dress, speech, gestures, tenderness, timidity, simplicity, softness and bashfulness. The acts that are done on the jaghana or middle parts of women, are done in the mouths of these eunuchs, and this is called Auparishtaka.1 These eunuchs derive their imaginable pleasure, and their livelihood from this kind of congress, and they lead the life of courtesans. So much concerning eunuchs disguised as females.

Eunuchs disguised as males keep their desires secret, and when they wish to do anything they lead the life of shampooers. Under the pretence of shampooing, a eunuch of this kind embraces and draws towards himself the thighs of the man whom he is shampooing, and after this he touches the joints of his thighs and his jaghana, or central portions of his body. Then, if he finds the lingam of the man erect, he presses it with his hands and chaffs him for getting into that state. If after this, and after knowing his intention, the man does not tell the eunuch to proceed, then the latter does it of his own accord and begins the congress. If however he is ordered by the man to do it, then he disputes with him, and only consents at last with difficulty.



PART II
CHAPTER X

Of the way how to begin and how to end the congress. Different kinds of congress and love quarrels.

In the pleasure-room, decorated with flowers, and fragrant with perfumes, attended by his friends and servants, the citizen should receive the woman, who will come bathed and dressed, and will invite her to take refreshment and to drink freely. He should then seat her on his left side, and holding her hair, and touching also the end and knot of her garment, he should gently embrace her with his right arm. They should then carry on an amusing conversation on various subjects, and may also talk suggestively of things which would be considered as coarse, or not to be mentioned generally in society. They may then sing, either with or without gesticulations, and play on musical instruments, talk about the arts, and persuade each other to drink. At last when the woman is overcome with love and desire, the citizen should dismiss the people that may be with him, giving them flowers, ointments, and betel leaves, and then when the two are left alone, they should proceed as has been already described in the previous chapters.

Such is the beginning of sexual union. At the end of the congress, the lovers with modesty, and not looking at each other, should go separately to the washing-room. After this, sitting in their own places, they should eat some betel leaves, and the citizen should apply with his own hand to the body of the woman some pure sandal wood ointment, or ointment of some other kind. He should then embrace her with his left arm, and with agreeable words should cause her to drink from a cup held in his own hand, or he may give her water to drink. They can then eat sweetmeats, or anything else, according to their likings and may drink fresh juice,1 soup, gruel, extracts of meat, sherbet, the juice of mango fruits, the extract of the juice of the citron tree mixed with sugar, or anything that may be liked in different countries, and known to be sweet, soft, and pure. The lovers may also sit on the terrace of the palace or house, and enjoy the moonlight, and carry on an agreeable conversation. At this time, too, while the woman lies in his lap, with her face towards the moon, the citizen should show her the different planets, the morning star, the polar star, and the seven Rishis, or Great Bear.

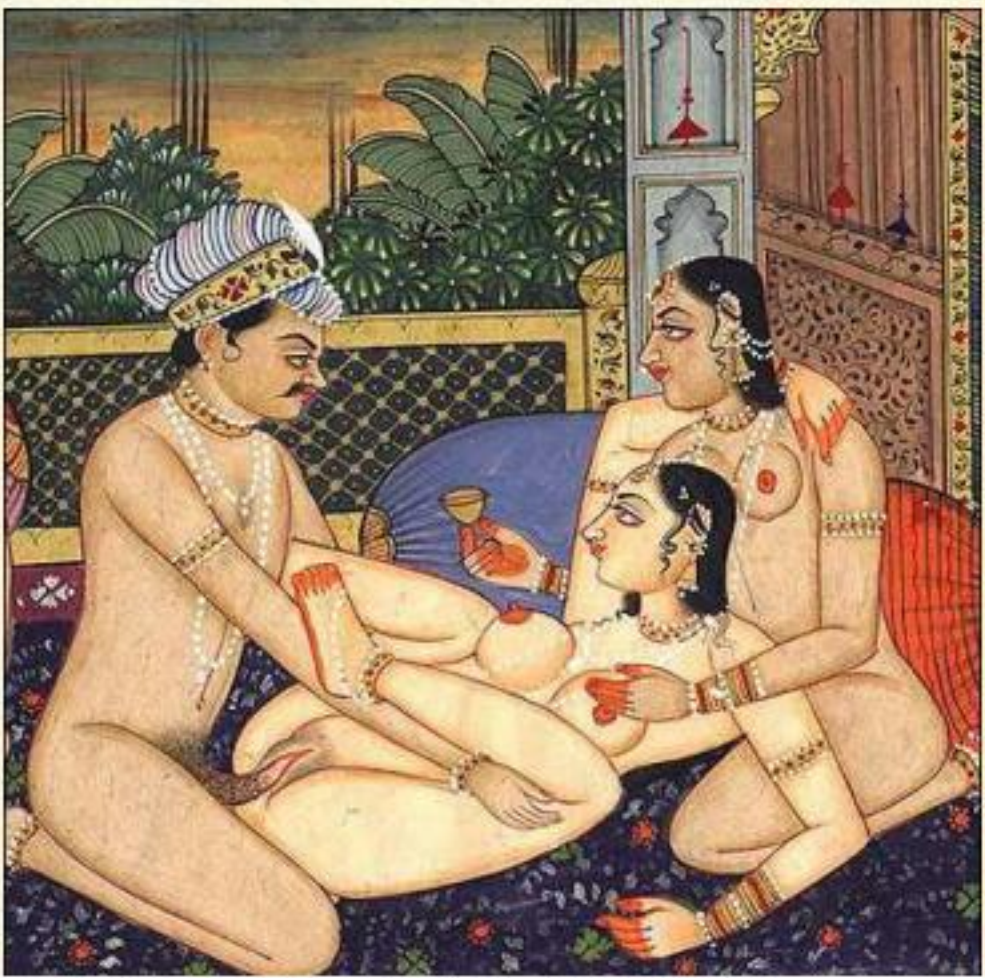
This is the end of sexual union.

PART III
CHAPTER I

On marriage

When a girl of the same caste, and a virgin, is married in accordance with the precepts of Holy Writ, the results of such a union are the acquisition of Dharma and Artha, offspring, affinity, increase of friends, and untarnished love. For this reason a man should fix his affections upon a girl who is of good family, whose parents are alive, and who is three years or more younger than himself. She should be born of a highly respectable family, possessed of wealth, well connected, and with many relations and friends. She should also be beautiful, of a good disposition, with lucky marks on her body, and with good hair, nails, teeth, ears, eyes and breasts, neither more nor less than they ought to be, and no one of them entirely wanting, and not troubled with a sickly body. The man should, of course, also possess these qualities himself. But at all events, says Ghotakamukha, a girl who has been already joined with others (i.e. no longer a maiden) should never be loved, for it would be reproachable to do such a thing.

Now in order to bring about a marriage with such a girl as described above, thee parents and relations of the man should exert themselves, as also such friends on both sides as may be desired to assist in the matter. These friends should bring to the notice of the girl's parents, the faults, both present and future, of all the other men that may wish to marry her, and should at the same time extol even to exaggeration all the excellencies, ancestral, and paternal, of their friend, so as to endear him to them, and particularly to those that may be liked by the girl's mother. One of the friends should also disguise himself as an astrologer, and declare the future good fortune and wealth of his friend by showing the existence of all the lucky omens (1) and signs, (2) the good influence of planets, the auspicious entrance of the sun into a sign of the Zodiac, propitious stars and fortunate marks on his body. Others again should rouse the jealousy of the girl's mother by telling her that their friend has a chance of getting from some other quarter even a better girl than hers.



PART III
CHAPTER II
Of creating confidence in the girl

For the first three days after marriage, the girl and her husband should sleep on the floor, abstain from sexual pleasures, and eat their food without seasoning it either with alkali or salt. For the next seven days they should bathe amidst tire sounds of auspicious musical instruments, should decorate themselves, dine together, and pay attention to their relations as well as to those who may have come to witness their marriage. This is applicable to persons of all castes. On the night of the tenth day the man should begin in a lonely place with soft words, and thus create confidence in the girl. Some authors say that for the purpose of winning her over he should not speak to her for three days, but the followers of Babhravya are of opinion that if the man does not speak with her for three days, the girl may be discouraged by seeing him spiritless like a pillar, and, becoming dejected, she may begin to despise him as a eunuch.

Vatsyayana says that the man should begin to win her over, and to create confidence in her, but should abstain at first from sexual pleasures. Women, being of a tender nature, want tender beginnings, and when they are forcibly approached by men with whom they are but slightly acquainted, they sometimes suddenly become haters of sexual connection, and sometimes even haters of the male sex. The man should therefore approach the girl according to her liking, and should make use of those devices by which he may be able to establish himself more and more into her confidence. These devices are as follows:
He should embrace her first of all in a way she likes most, because it does not last for a long time.

He should embrace her with the upper part of his body because that is easier and simpler. If the girl is grown up, or if the man has known her for some time, he may embrace her by the light of a lamp, but if he is not well acquainted with her, or if she is a young girl, he should then embrace her in darkness.

When the girl accepts the embrace, the man should put a tambula or screw of betel nut and betel leaves in her mouth, and if she will not take it, he should induce her to do so by conciliatory words, entreaties, oaths, and kneeling at her feet, for it is a universal rule that however bashful or angry a woman may be she never disregards a man's kneeling at her feet. At the time of giving this tambula he should kiss her mouth softly and gracefully without making any sound.

When she is gained over in this respect he should then make her talk, and so that she may be induced to talk he should ask her questions about things of which he knows or pretends to know nothing, and which can be answered in a few words. If she does not speak to him, he should not frighten her, but should ask her the same thing again and again in a conciliatory manner. If she does not then speak he should urge her to give a reply because, as Ghotakamukha says, ' all girls hear everything said to them by men, but do not themselves sometimes say a single word'.

PART III
CHAPTER III
On courtship, and the manifestation of the feelings by outward signs and deeds

A poor man possessed of good qualities, a man born of a low family possessed of mediocre qualities, a neighbour possessed of wealth, and one under the control of his father, mother or brothers, should not marry without endeavouring to gain over the girl from her childhood to love and esteem him. Thus a boy separated from his parents, and living in the house of his uncle, should try to gain over the daughter of his uncle, or some other girl, even though she be previously betrothed to another. And this way of gaining over a girl, says Ghotakamukha, is unexceptional, because Dharma can be accomplished by means of it as well as by any other way of marriage.

When a boy has thus begun to woo the girl he loves, he should spend his time with her and amuse her with various games and diversions fitted for their age and acquaintanceship, such as picking and collecting flowers, making garlands of flowers, playing the parts of members of a fictitious family, cooking food, playing with dice, playing with cards, the game of odd and even, the game of finding out the middle finger, the game of six pebbles, and such other games as may be prevalent in the country, and agreeable to the disposition of the girl. In addition to this, he should carry on various amusing games played by several persons together, such as hide and seek, playing with seeds, hiding things in several small heaps of wheat and looking for them, blindman's buff, gymnastic exercises, and other games of the same sort, in company with the girl, her friends and female attendants. The man should also show great kindness to any woman whom the girl thinks fit to be trusted, and should also make new acquaintances, but above all he should attach to himself by kindness and little services the daughter of the girl's nurse, for if she be gained over, even though she comes to know of his design, she does not cause any obstruction, but is sometimes even able to effect a union between him and the girl. And though she knows the true character of the man, she always talks of his many excellent qualities to the parents and relations of the girl, even though she may not be desired to do so by him.

In this way the man should do whatever the girl takes most delight in, and he should get for her whatever she may have a desire to possess. Thus he should procure for her such playthings as may be hardly known to other girls. He may also show her a ball dyed with various colours, and other curiosities of the same sort; and should give her dolls made of cloth, wood, buffalo-horn, wax, flour, or earth; also utensils for cooking food, and figures in wood, such as a man and woman standing, a pair of rams, or goats, or sheep; also temples made of earth, bamboo, or wood, dedicated to various goddesses; and cages for parrots, cuckoos, starlings, quails, cocks, and partridges; water-vessels of different sorts and of elegant forms, machines for throwing water about, guitars, stands for putting images upon, stools, lac, red arsenic, yellow ointment, vermilion and collyrium, as well as sandalwood, saffron, betel nut and betel leaves. Such things should be given at different times whenever he gets a good opportunity of meeting her, and some of them should be given in private, and some in public, according to circumstances. In short, he should try in every way to make her look upon him as one who would do for her everything that she wanted to be done.

PART III
CHAPTER IV

About things to be done only by the man, and the acquisition of the girl thereby. Also what is to be done by a girl to gain over a man, and subject him to her

Now when the girl begins to show her love by outward signs and motions, as described in the last chapter, the lover should try to gain her over entirely by various ways and means, such as the following:

When engaged with her in any game or sport he should intentionally hold her hand. He should practise upon her the various kinds of embraces, such as the touching embrace, and others already described in a preceding chapter (Part II, Chapter II). He should show her a pair of human beings cut out of the leaf of a tree, and such like things, at intervals. When engaged in water sports, he should dive at a distance from her, and come tip close to her. He should show an increased liking for the new foliage of trees and such like things. He should describe to her the pangs he suffers on her account. He should relate to her the beautiful dream that he has had with reference to other women. At parties and assemblies of his caste he should sit near her, and touch her under some pretence or other, and having placed his foot upon hers, he should slowly touch each of her toes, and press the ends of the nails; if successful in this, he should get hold of her foot with his hand and repeat the same thing. He should also press a finger of her hand between his toes when she happens to be washing his feet; and whenever he gives anything to her or takes anything from her, he should show her by his manner and look how much he loves her.

He should sprinkle upon her the water brought for rinsing his mouth; and when alone with her in a lonely place, or in darkness, he should make love to her, and tell her the true state of his mind without distressing her in any way.

Whenever he sits with her on the same seat or bed he should say to her, ' I have something to tell you in private', and then, when she comes to hear it in a quiet place, he should express his love to her more by manner and signs than by words. When he comes to know the state of her feelings towards him he should pretend to be ill, and should make her come to his house to speak to him. There he should intentionally hold her hand and place it on his eyes and forehead, and under the pretence of preparing some medicine for him he should ask her to do the work for his sake in the following words: ' This work must be done by you, and by nobody else.' When she wants to go away he should let her go, with an earnest request to come and see him again. This device of illness should be continued for three days and three nights. After this, when she begins coming to see him frequently, he should carry on long conversations with her, for, says Ghotakamukha, ' though a man loves a girl ever so much, he never succeeds in winning her without a great deal of talking'.

PART III
CHAPTER V
On certain forms of marriage (1)

When a girl cannot meet her lover frequently in private, she should send the daughter of her nurse to him, it being understood that she has confidence in her, and had previously gained her over to her interests. On seeing the man, the daughter of the nurse should, in the course of conversation, describe to him the noble birth, the good disposition, the beauty, talent, skill, knowledge of human nature and affection of the girl in such a way as not to let him suppose that she had been sent by the girl, and should thus create affection for the girl in the heart of the man. To the girl also she should speak about the excellent qualities of the man, especially of those qualities which she knows are pleasing to the girl. She should, moreover, speak with disparagement of the other lovers of the girl, and talk about the avarice and indiscretion of their parents, and the fickleness of their relations. She should also quote samples of many girls of ancient times, such as Sakoontala and others, who, having united themselves with lovers of their own caste and their own choice, were ever happy afterwards in their society. And she should also tell of other girls who married into great families, and being troubled by rival wives, became wretched and miserable, and were finally abandoned. She should further speak of the good fortune, the continual happiness, the chastity, obedience, and affection of the man, and if the girl gets amorous about him, she should endeavour to allay her shame2 and her fear as well as her suspicions about any disaster that might result from her marriage. In a word, she should act the whole part of a female messenger by telling the girl all about the man's affection for her, the places he frequented, and the endeavours he made to meet her, and by frequently repeating, ' It will be all right if the man will take you away forcibly and unexpectedly.'

The Forms of Marriage

When the girl is gained over, and acts openly with the man as his wife, he should cause fire to be brought from the house of a Brahman, and having spread the Kusha grass upon the ground, and offered an oblation to the fire, he should marry her according to the precepts of the religious law. After this he should inform his parents of the fact, because it is the opinion of ancient authors that a marriage solemnly contracted in the presence of fire cannot afterwards be set aside.

After the consummation of the marriage, the relations of the man should gradually be made acquainted with the affair, and the relations of the girl should also be apprised of it in such a way that they may consent to the marriage, and overlook the manner in which it was brought about, and when this is done they should afterwards be reconciled by affectionate presents and favourable conduct. In this manner the man should marry the girl according to the Gandharva form of marriage.

When the girl cannot make up her mind, or will not express her readiness to marry, the man should obtain her in any one of the following ways:

On a fitting occasion, and under some excuse, he should, by means of a female friend with whom he is well acquainted, and whom he can trust, and who also is well known to the girl's family, get the girl brought unexpectedly to his house, and he should then bring fire from the house of a Brahman, and proceed as before described.

PART IV
CHAPTER I
On the manner of living of a virtuous woman, and of her behaviour during the absence of her husband

A virtuous woman, who has affection for her husband, should act in conformity with his wishes as if he were a divine being, and with his consent should take upon herself the whole care of his family. She should keep the whole house well cleaned, and arrange flowers of various kinds in different parts of it, and make the floor smooth and polished so as to give the whole a neat and becoming appearance. She should surround the house with a garden, and place ready in it all the materials required for the morning, noon and evening sacrifices. Moreover she should herself revere the sanctuary of the Household Gods, for, says Gonardiya, ' nothing so much attracts the heart of a householder to his wife as a careful observance of the things mentioned above'. Towards the parents, relations, friends, sisters, and servants of her husband she should behave as they deserve. In the garden she should plant beds of green vegetables, bunches of the sugar cane, and clumps of the fig tree, the mustard plant, the parsley plant, the fennel plant, and the xanthochymus pictorius. Clusters of various flowers such as the trapa bispinosa, the jasmine, the jasminum grandiflorum, the yellow amaranth, the wild jasmine, the tabernamontana coronaria, the nadyaworta, the china rose and others, should likewise be planted, together with the fragrant grass andropogon schaenanthus, and the fragrant root of the plant andropogon miricatus. She should also have seats and arbours made in the garden, in the middle of which a well, tank, or pool should be dug.

The wife should always avoid the company of female beggars, female Buddhist mendicants, unchaste and roguish women, female fortune tellers and witches. As regards meals she should always consider what her husband likes and dislikes and what things are good for him, and what are injurious to him. When she hears the sounds of his footsteps coming home she should at once get up and be ready to do whatever he may command her, and either order her female servant to wash his feet, or wash them herself. When going anywhere with her husband, she should put on her ornaments, and without his consent she should not either give or accept invitations, or attend marriages and sacrifices, or sit in the company of female friends, or visit the temples of the Gods. And if she wants to engage in any kind of games or sports, she should not do it against his will. In the same way she should always sit down after him, and get up before him, and should never awaken him when he is asleep. The kitchen should be situated in a quiet and retired place, so as not to be accessible to strangers, and should always look clean.

In the event of any misconduct on the part of her husband, she should not blame him excessively, though she be a little displeased. She should not use abusive language towards him, but rebuke him with conciliatory words, whether he be in the company of friends or alone. Moreover, she should not be a scold, for, says Gonardiya, ' there is no cause of dislike on the part of a husband so great as this characteristic in a wife'. Lastly she should avoid bad expressions, sulky looks, speaking aside, standing in the doorway, and looking at passers-by, conversing in the pleasure groves, and remaining in a lonely place for a long time; and finally she should always keep her body, her teeth, her hair and everything belonging to her tidy, sweet, and clean.

PART IV
CHAPTER II

On the conduct of the eldest Wife towards the other Wives of her Husband, and of the younger Wife towards the elder ones. Also on the conduct of a Virgin Widow remarried; of a Wife disliked by her Husband; of the Women in the King's Harem; and of a Husband who has more than one Wife

The causes of re-marrying during the lifetime of the wife are as follows:

- The folly or ill-temper of the wife
- Her husband's dislike to her
- The want of offspring
- The continual birth of daughters

The incontinence of the husband

From the very beginning, a wife should endeavour to attract the heart of her husband, by showing to him continually her devotion, her good temper, and her wisdom. If however she bears him no children, she should herself toilette her husband to marry another woman. And when the second wife is married, and brought to the house, the first wife should give her a position superior to her own, and look upon her as a sister. In the morning the elder wife should forcibly make the younger one decorate herself in the presence of their husband, and should not mind all the husband's favour being given to her. If the younger wife does anything to displease her husband the elder one should not neglect her, but should always be ready to give her most careful advice, and should teach her to do various things in the presence of her husband. Her children she should treat as her own, her attendants she should look upon with more regard, even than on her own servants, her friends she should cherish with love and kindness, and her relations with great honour.

When there are many other wives besides herself, the elder wife should associate with the one who is immediately next to her in rank and age, and should instigate the wife who has recently enjoyed her husband's favour to quarrel with the present favourite. After this she should sympathize with the former, and having collected all the other wives together, should get them to denounce the favourite as a scheming and wicked woman, without however committing herself in any way. If the favourite wife happens to quarrel with the husband, then the elder wife should take her part and give her false encouragement, and thus cause the quarrel to be increased. If there be only a little quarrel between the two, the elder wife should do all she can to work it up into a large quarrel. But if after all this she finds the husband still continues to love his favourite wife she should then change her tactics, and endeavour to bring about a conciliation between them, so as to avoid her husband's displeasure.

Thus ends the conduct of the elder wife.

PART V
CHAPTER I
On the Characteristics of Men and Women, and the reason why Women reject the Addresses of Men. About Men who have Success with Women, and about Women who are easily gained over

The wives of other people may be resorted to on the occasions already described in Part I, Chapter V, of this work, but the possibility of their acquisition, their fitness for cohabitation, the danger to oneself in uniting with them, and the future effect of these unions, should first of all be examined. A man may resort to the wife of another, for the purpose of saving his own life, when he perceives that his love for her proceeds from one degree of intensity to another. These degrees are ten in number, and are distinguished by the following marks:

- Love of the eye
- Attachment of the mind
- Constant reflection
- Destruction of sleep
- Emaciation of the body
- Turning away from objects of enjoyment
- Removal of shame
- Madness
- Fainting
- Death

Ancient authors say that a man should know the disposition, truthfulness, purity, and will of a young woman, as also the intensity, or weakness of her passions, from the form of her body, and from her characteristic marks and signs. But Vatsyayana is of opinion that the forms of bodies, and the characteristic marks or signs are but erring tests of character, and that women should be judged by their conduct, by the outward expression of their thoughts, and by the movements of their bodies.

Now as a general rule Gonikaputra says that a woman falls in love with every handsome man she sees, and so does every man at the sight of a beautiful woman, but frequently they do not take any further steps, owing to various considerations. In love the following circumstances are peculiar to the woman. She loves without regard to right or wrong,1 and does not try to gain over a man simply for the attainment of some particular purpose. Moreover, when a man first makes up to her she naturally shrinks from him, even though she may be willing to unite herself with him. But when the attempts to gain her are repeated and renewed, she at last consents. But with a man, even though he may have begun to love, he conquers his feelings from a regard for morality and wisdom, and although his thoughts are often on the woman, he does not yield, even though an attempt be made to gain him over. He sometimes makes an attempt or effort to win the object of his affections, and having failed, he leaves her alone for the future. In the same way, when a woman is once gained, he often becomes indifferent about her. As for the saying that a man does not care for what is easily gained, and only desires a thing which cannot be obtained without difficulty, it is only a matter of talk.

PART V
CHAPTER II
About making Acquaintance with the Woman, and of the efforts to gain her over

Ancient authors are of opinion that girls are not so easily seduced by employing female messengers as by the efforts of the man himself, but that the wives of others are more easily got at by the aid of female messengers than by the personal efforts of the man. But Vatsyayana lays it down that whenever it is possible a man should always act himself in these matters, and it is only when such is impracticable, or impossible, that female messengers should be employed. As for the saying that women who act and talk boldly and freely are to be won by the personal efforts of the man, and that women who do not possess those qualities are to be got at by female messengers, it is only a matter of talk.

Now when a man acts himself in the matter he should first of all make the acquaintance of the woman he loves in the following manner:

He should arrange to be seen by the woman either on a natural or special opportunity. A natural opportunity is when one of them goes to the house of the other, and a special opportunity is when they meet either at the house of a friend, or a caste-fellow, or a minister, or a physician, as also on the occasion of marriage ceremonies, sacrifices, festivals, funerals, and garden parties.

When they do meet, the man should be careful to look at her in such a way as to cause the state of his mind to be made known to her; he should pull about his moustache, make a sound with his nails, cause his own ornaments to tinkle, bite his lower lip, and make various other signs of that description. When she is looking at him he should speak to his friends about her and other women, and should show to her his liberality and his appreciation of enjoyments. When sitting by the side of a female friend he should yawn and twist his body, contract his eyebrows, speak very slowly as if he was weary, and listen to her indifferently. A conversation having two meanings should also be carried on with a child or some other person, apparently having regard to a third person, but really having reference to the woman he loves, and in this way his love should be made manifest under the pretext of referring to others rather than to herself. He should make marks that have reference to her, on the earth with his nails, or with a stick, and should embrace and kiss a child in her presence, and give it the mixture of betel nut and betel leaves with his tongue, and press its chin with his fingers in a caressing way. All these things should be done at the proper time and in proper places.

The man should fondle a child that may be sitting on her lap, and give it something to play with, and also take the same back again. Conversation with respect to the child may also be held with her, and in this manner he should gradually become well acquainted with her, and he should also make himself agreeable to her relations. Afterwards, this acquaintance should be made a pretext for visiting her house frequently, and on such occasions he should converse on the subject of love in her absence but within her hearing. As his intimacy with her increases he should place in her charge some kind of deposit or trust, and take away from it a small portion at a time; or he may give her some fragrant substances, or betel nuts to be kept for him by her. After this he should endeavour to make her well acquainted with his own wife, and get them to carry on confidential conversations, and to sit together in lonely places.

PART V
CHAPTER III
Examination of the State of a Woman's mind

When a man is trying to gain over a woman he should examine the state of her mind, and act as follows:

If she listens to him, but does not manifest to him in any way her own intentions, he should then try to gain her over by means of a go-between.

If she meets him once, and again comes to meet him better dressed than before, or comes to him in some lonely place, he should be certain that she is capable of being enjoyed by the use of a little force. A woman who lets a man make up to her, but does not give herself up, even after a long time, should be considered as a trifler in love, but owing to the fickleness of the human mind, even such a woman can be conquered by always keeping up a close acquaintance with her.

When a woman avoids the attentions of a man, and on account of respect for him, and pride in herself, will not meet him or approach him, she can be gained over with difficulty, either by endeavouring to keep on familiar terms with her, or else by an exceedingly clever go-between.

When a man makes up to a woman, and she reproaches him with harsh words, she should be abandoned at once.

When a woman reproaches a man, but at the same time acts affectionately towards him, she should be made love to in every way.

A woman, who meets a man in lonely places, and puts up with the touch of his foot, but pretends, on account of the indecision of her mind, not to be aware of it, should be conquered by patience, and by continued efforts as follows:

If she happens to go to sleep in his vicinity he should put his left arm round her, and see when she awakes whether she repulses him in reality, or only repulses him in such a way as if she was desirous of the same thing being done to her again. And what is done by the arm can also be done by the foot. If the man succeeds in this point he should embrace her more closely, and if she will not stand the embrace and gets up, but behaves with him as usual the next day, he should consider then that she is not unwilling to be enjoyed by him. If however she does not appear again, the man should try to get over her by means of a go-between; and if, after having disappeared for some time, she again appears, and behaves with him as usual, the man should then consider that she would not object to be united with him.

When a woman gives a man an opportunity, and makes her own love manifest to him, he should proceed to enjoy her. And the signs of a woman manifesting her love are these:

- She calls out to a man without being addressed by him in the first instance.
- She shows herself to him in secret places.
- She speaks to him tremblingly and inarticulately.

PART V
CHAPTER IV
The Business of a Go-Between

If a woman has manifested her love or desire, either by signs or by motions of the body, and is afterwards rarely or never seen anywhere, or if a woman is met for the first time, the man should get a go-between to approach her.

Now the go-between, having wheedled herself into the confidence of the woman by acting according to her disposition, should try to make her hate or despise her husband by holding artful conversations with her, by telling her about medicines for getting children, by talking to her about other people, by tales of various kinds, by stories about the wives of other men, and by praising her beauty, wisdom, generosity and good nature, and then saying to her: ' It is indeed a pity that you, who are so excellent a woman in every way, should be possessed of a husband of this kind. Beautiful lady, he is not fit even to serve you.' The go-between should further talk to the woman about the weakness of the passion of her husband, his jealousy, his roguery, his ingratitude, his aversion to enjoyments, his dullness, his meanness, and all the other faults that he may have, and with which she may be acquainted. She should particularly harp upon that fault or that failing by which the wife may appear to be the most affected. If the wife be a deer woman, and the husband a hare man, then there would be no fault in that direction, but in the event of his being a hare man, and she a mare woman or elephant woman, then this fault should be pointed out to her.

Gonikaputra is of opinion that when it is the first affair of the woman, or when her love has only been very secretly shown, the man should then secure and send to her a go-between, with whom she may be already acquainted, and in whom she confides.

But to return to our subject. The go-between should tell the woman about the obedience and love of the man, and as her confidence and affection increase, she should then explain to her the thing to be accomplished in the following way. ' Hear this, Oh beautiful lady, that this man, born of a good family, having seen you, has gone mad on your account. The poor young man, who is tender by nature, has never been distressed in such a way before, and it is highly probable that he will succumb under his present affliction, and experience the pains of death.' If the woman listens with a favourable ear, then on the following day the go-between, having observed marks of good spirits in her face, in her eyes, and in her manner of conversation, should again converse with her on the subject of the man, and should tell her the stories of Ahalya1 and Indra, of Sakoontala2 and Dushyanti, and such others as may be fitted for the occasion. She should also describe to her the strength of the man, his talents, his skill in the sixty-four sorts of enjoyments mentioned by Babhravya, his good looks, and his liaison with some praiseworthy woman, no matter whether this last ever took place or not.

In addition to this, the go-between should carefully note the behaviour of the woman, which if favourable would be as follows: She would address her with a smiling look, would seat herself close beside her, and ask her, ' Where have you been? What have you been doing? Where did you dine? Where did you sleep? Where have you been sitting?'

PART V
CHAPTER V
On the Love of Persons in authority with the Wives of other People

Kings and their ministers have no access to the abodes of others, and moreover their mode of living is constantly watched and observed and imitated by the people at large, just as the animal world, seeing the sun rise, get up after him, and when he sits in the evening, lie down again in the same way. Persons in authority should not therefore do any improper act in public, as such are impossible from their position, and would be deserving of censure. But if they find that such an act is necessary to be done, they should make use of the proper means as described in the following paragraphs.

The head man of the village, the king's officer employed there, and the man1 whose business it is to glean corn, can gain over female villagers simply by asking them. It is on this account that this class of woman are called unchaste women by voluptuaries.

The union of the above mentioned men with this class of woman takes place on the occasions of unpaid labour, of filling the granaries in their houses, of taking things in and out of the house, of cleaning the houses, of working in the fields, and of purchasing cotton, wool, flax, hemp, and thread, and at the season of the purchase, sale, and exchange of various other articles, as well as at the time of doing various other works. In the same way the superintendents of cow pens enjoy the women in the cow pens; and the officers, who crave the superintendence of widows, of the women who are without supporters, and of women who have left their husbands, have sexual intercourse with these women. The intelligent accomplish their object by wandering at night in the village, and while villagers also unite with the wives of their sons, being much alone with them. Lastly the superintendents of markets have a great deal to do with the female villagers at the time of their making purchases in the market.

During the festival of the eighth moon, i.e. during the bright half of the month of Nargashirsha, as also during the moonlight festival of the month of Kartika, and the spring festival of Chaitra, the women of cities and towns generally visit the women of the king's harem in the royal palace. These visitors go to the several apartments of the women of the harem, as they are acquainted with them, and pass the night in conversation, and in proper sports, and amusement, and go away in the morning. On such occasions a female attendant of the king (previously acquainted with the woman whom the king desires) should loiter about, and accost this woman when she sets out to go home, and induce her to come and see the amusing things in the palace. Previous to these festivals even, she should have caused it to be intimated to this woman that on the occasion of this festival she would show her all the interesting things in the royal palace. Accordingly she should show her the bower of the coral creeper, the garden house with its floor inlaid with precious stones, the bower of grapes, the building on the water, the secret passages in the walls of the palace, the pictures, the sporting animals, the machines, the birds, and the cages of the lions and the tigers. After this, when alone with her, she should tell her about the love of the king for her, and should describe to her the good fortune which would attend upon her union with the king, giving her at the time a strict promise of secrecy. If the woman does not accept the offer, she should conciliate and please her with handsome presents befitting the position of the king, and having accompanied her for some distance should dismiss her with great affection.

PART V
CHAPTER VI
About the Women of the Royal Harem, and of the keeping of one's own Wife

The women of the royal harem cannot see or meet any men on account of their being strictly guarded, neither do they have their desires satisfied, because their only husband is common to many wives. For this reason among themselves they give pleasure to each other in various ways as now described. Having dressed the daughters of their nurses, or their female friends, or their female attendants, like men, they accomplish their object by means of bulbs, roots, and fruits having the form of the lingam, or they lie down upon the statue of a male figure, in which the lingam is visible and erect.

Some kings, who are compassionate, take or apply certain medicines to enable them to enjoy many wives in one night, simply for the purpose of satisfying the desire of their women, though they perhaps have no desire of their own. Others enjoy with great affection only those wives that they particularly like, while others only take them, according as the turn of each wife arrives in due course. Such are the ways of enjoyment prevalent in Eastern countries, and what is said about the means of enjoyment of the female is also applicable to the male.

By means of their female attendants the ladies of the royal harem generally get men into their apartments in the disguise or dress of women. Their female attendants, and the daughters of their nurses, who are acquainted with their secrets, should exert themselves to get men to come to the harem in this way by telling them of the good fortune attending it, and by describing the facilities of entering and leaving the palace, the large size of the premises, the carelessness of the sentinels, and the irregularities of the attendants about the persons of the royal wives. But these women should never induce a man to enter the harem by telling him falsehoods, for that would probably lead to his destruction.

As for the man himself he had better not enter a royal harem, even though it may be easily accessible, on account of the numerous disasters to which he may be exposed there. If however he wants to enter it, he should first ascertain whether there is an easy way to get out, whether it is closely surrounded by the pleasure garden, whether it has separate enclosures belonging to it, whether the sentinels are careless, whether the king has gone abroad, and then, when he is called by the women of the harem, he should carefully observe the localities, and enter by the way pointed out by them. If he is able to manage it, he should hang about the harem every day, and under some pretext or other, make friends with the sentinels, and show himself attached to the female attendants of the harem, who may have become acquainted with his design, and to whom he should express his regret at not being able to obtain the object of his desire. Lastly he should cause the whole business of a go-between to be done by the woman who may have access to the harem, and he should be careful to be able to recognize the emissaries of the king.

When a go-between has no access to the harem, then the man should stand in some place where the lady, whom he loves and whom he is anxious to enjoy, can be seen.

PART VI

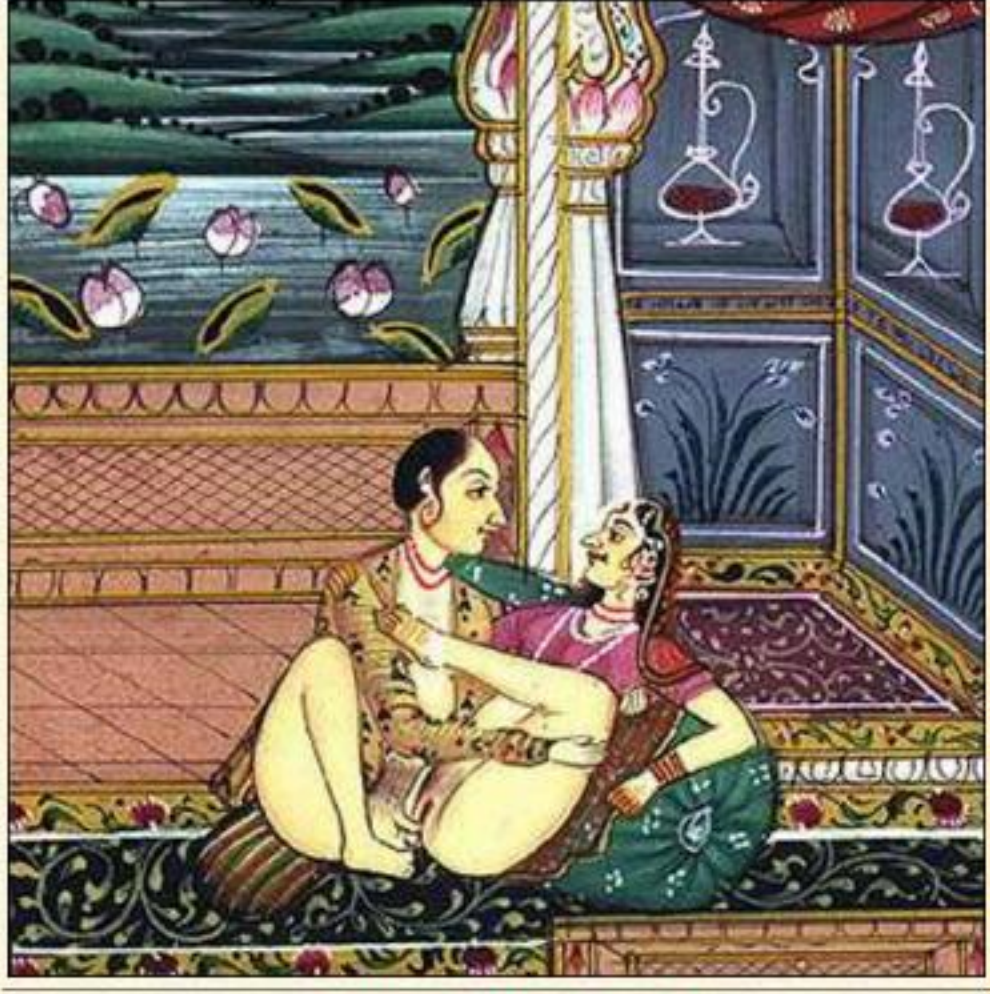
Introductory remarks

This Part VI, about courtesans, was prepared by Vatsyayana from a treatise on the subject that was written by Dattaka, for the women of Pataliputra (the modern Patna), some two thousand years ago. Dattaka's work does not appear to be extant now, but this abridgement of it is very clever, and quite equal to any of the productions of Emile Zola, and other writers of the realistic school of today. Although a great deal has been written on the subject of the courtesan, nowhere will be found a better description of her, of her belongings, of her ideas, and of the working of her mind, than is contained in the following pages.

The details of the domestic and social life of the early Hindoos would not be complete without mention of the courtesan, and Part VI is entirely devoted to this subject. The Hindoos have ever had the good sense to recognise courtesans as a part and portion of human society, and so long as they behaved themselves with decency and propriety they were regarded with a certain respect. Anyhow, they have never been treated in the East with that brutality and contempt so common in the West, while their education has always been of a superior kind to that bestowed upon the rest of womankind in Oriental countries.

In the earlier days the well-educated Hindoo dancing girl and courtesan doubtless resembled the Hetera of the Greeks, and, being educated and amusing, were far more acceptable as companions than the generality of the married or unmarried women of that period. At all times and in all countries, there has ever been a little rivalry between the chaste and the unchaste. But while some women are born courtesans, and follow the instincts of their nature in every class of society, it has been truly said by some authors that every woman has got an inkling of the profession in her nature, and does her best, as a general rule, to make herself agreeable to the male sex.

The subtlety of women, their wonderful perceptive powers, their knowledge, and their intuitive appreciation of men and things are all shown in the following pages, which may be looked upon as a concentrated essence that has been since worked up into detail by many writers in every quarter of the globe.



PART VI
CHAPTER I
Of the Causes of a Courtesan resorting to Men; of the means of Attaching to herself the Man desired, and the kind of Man that it is desirable to be acquainted with

By having intercourse with men courtesans obtain sexual pleasure, as well as their own maintenance. Now when a courtesan takes up with a man from love, the action is natural; but when she resorts to him for the purpose of getting money, her action is artificial or forced. Even in the latter case, however, she should conduct herself as if her love were indeed natural, because men repose their confidence on those women who apparently love them. In making known her love to the man, she should show an entire freedom from avarice, and for the sake of her future credit she should abstain from acquiring money from him by unlawful means.

A courtesan, well dressed and wearing her ornaments, should sit or stand at the door of her house, and, without exposing herself too much, should look on the public road so as to be seen by the passers by, she being like an object on view for sale. (1) She should form friendships with such persons as would enable her to separate men from other women, and attach them to herself, to repair her own misfortunes, to acquire wealth, and to protect her from being bullied, or set upon by persons with whom she may have dealings of some kind or another.

These persons are:

- The guards of the town, or the police
- The officers of the courts of justice
- Astrologers
- Powerful men, or men with interest
- Learned men
- Teachers of the sixty-four arts
- Pithamardas or confidants
- Vitas or parasites
- Vidushakas or jesters
- Flower sellers
- Perfumers
- Vendors of spirits
- Washermen
- Barbers
- Beggars

And such other persons as may be found necessary for the particular object to be acquired.

The following kinds of men may be taken up with, simply for the purpose of getting their money:

- Men of independent income
- Young men
- Men who are free from any ties
- Men who hold places of authority under the king
- Men who have secured their means of livelihood without difficulty

PART VI
CHAPTER II
Of a Courtesan living with a Man as his Wife

When a courtesan is living as a wife with her lover, she should behave like a chaste woman, and do everything to his satisfaction. Her duty in this respect, in short, is, that she should give him pleasure, but should not become attached to him, though behaving as if she were really attached.

Now the following is the manner in which she is to conduct herself, so as to accomplish the above mentioned purpose. She should have a mother dependent on her, one who should be represented as very harsh, and who looked upon money as her chief object in life. In the event of there being no mother, then an old and confidential nurse should play the same role. The mother or nurse, on their part, should appear to be displeased with the lover, and forcibly take her away from him. The woman herself should always show pretended anger, dejection, fear, and shame on this account, but should not disobey the mother or nurse at any time.

PART VI
CHAPTER III
Of the Means of getting Money; of the Signs of a Lover who is beginning to be Weary, and of the way to get rid of him

Money is got out of a lover in two ways:
By natural or lawful means, and by artifices. Old authors are of opinion that when a courtesan can get as much money as she wants from her lover, she should not make use of artifice. But Vatsyayana lays down that though she may get some money from him by natural means, yet when she makes use of artifice he gives her doubly more, and therefore artifice should be resorted to for the purpose of extorting money from him at all events.

Now the artifices to be used for getting money from her lover are as follows:

- Taking money from him on different occasions, for the purpose of purchasing various articles, such as ornaments, food, drink, flowers, perfumes and clothes, and either not buying them, or getting from him more than their cost.
- Praising his intelligence to his face.
- Pretending to be obliged to make gifts on occasion of festivals connected with vows, trees, gardens, temples, or tanks.1
- Pretending that at the time of going to his house, her jewels have been stolen either by the king's guards, or by robbers.
- Alleging that her property has been destroyed by fire, by the falling of her house, or by the carelessness of her servants.
- Pretending to have lost the ornaments of her lover along with her own.
- Causing him to hear through other people of the expenses incurred by her in coming to see him.
- Contracting debts for the sake of her lover.
- Disputing with her mother on account of some expense incurred by her for her lover, and which was not approved of by her mother.
- Not going to parties and festivities in the houses of her friends for the want of presents to make to them, she having previously informed her lover of the valuable presents given to her by these very friends.
- Not performing certain festive rites under the pretence that she has no money to perform them with.
- Engaging artists to do something for her lover.
- Entertaining physicians and ministers for the purpose of attaining some object.
- Assisting friends and benefactors both on festive occasions, and in misfortune.
- Performing household rites.
- Having to pay the expenses of the ceremony of marriage of the son of a female friend.
- Having to satisfy curious wishes including her state of pregnancy.
- Pretending to be ill, and charging her cost of treatment.
- Having to remove the troubles of a friend.
- Selling some of her ornaments, so as to give her lover a present.
- Pretending to sell some of her ornaments, furniture, or cooking utensils to a trader, who has been already tutored how to behave in the matter.
- Having to buy cooking utensils of greater value than those of other people, so that they might be more easily distinguished, and not changed for others of an inferior description.
- Remembering the former favours of her lover, and causing them always to be spoken of by her friends and followers.
- Informing her lover of the great gains of other courtesans.
- Describing before them, and in the presence of her lover, her own great gains, and making them out to be greater even than theirs, though such may not have been really the case.

PART VI
CHAPTER IV
About a Reunion with a former Lover

When a courtesan abandons her present lover after all his wealth is exhausted, she may then consider about her reunion with a former lover. But she should return to him only if he has acquired fresh wealth, or is still wealthy, and if he is still attached to her. And if this man be living at the time with some other woman she should consider well before she acts.

Now such a man can only be in one of the six following conditions:

- He may have left the first woman of his own accord, and may even have left another woman since then.
- He may have been driven away from both women.
- He may have left the one woman of her own accord, and been driven away by the other.
- He may have left the one woman of his own accord, and be living with another woman.
- He may have been driven away from the one woman, and left the other of his own accord.
- He may have been driven away by the one woman, and may be living with another.

Now if the man has left both women of his own accord, he should not be resorted to, on account of the fickleness of his mind, and his indifference to the excellences of both of them. As regards the man who may have been driven away from both women, if he has been driven away from the last one because the woman could get more money from some other man, then he should be resorted to, for if attached to the first woman he would give her more money, through vanity and emulation to spite the other woman. But if he has been driven away by the woman on account of his poverty, or stinginess, he should not then be resorted to.

In the case of the man who may have left the one woman of his own accord, and been driven away by the other, if he agrees to return to the former and give her plenty of money beforehand, then he should be resorted to.

In the case of the man who may have left the one woman of his own accord, and be living with another woman, the former (wishing to take up with him again) should first ascertain if he left her in the first instance in the hope of finding some particular excellence in the other woman, and that not having found any such excellence, he was willing to come back to her, and to give her much money on account of his conduct, and on account of his affection still existing for her.

Or, whether, having discovered many faults in the other woman, he would now see even more excellences in herself than actually exist, and would be prepared to give her much money for these qualities.

PART VI
CHAPTER V

Of different kinds of Gain

When a courtesan is able to realize much money every day, by reason of many customers, she should not confine herself to a single lover; under such circumstances, she should fix her rate for one night, after considering the place, the season, and the condition of the people, and having regard to her own good qualities and good looks, and after comparing her rates with those of other courtesans. She can inform her lovers, and friends, and acquaintances about these charges. If, however, she can obtain a great gain from a single lover, she may resort to him alone, and live with him like a wife.

Now the sages are of opinion that, when a courtesan has the chance of an equal gain from two lovers at the same time, a preference should be given to the one who would give her the kind of thing which she wants. But Vatsyayana says that the preference should be given to the one who gives her gold, because it cannot be taken back like some other things, it can be easily received, and is also the means of procuring anything that may be wished for. Of such things as gold, silver, copper, bell metal, iron, pots, furniture, beds, upper garments, under vestments, fragrant substances, vessels made of gourds, ghee, oil, corn, cattle, and other things of a like nature, the first • gold • is superior to all the others.

When the same labour is required to gain any two lovers, or when the same kind of thing is to be got from each of them, the choice should be made by the advice of a friend, or it may be made from their personal qualities, or from the signs of good or bad fortune that may be connected with them.

When there are two lovers, one of whom is attached to the courtesan, and the other is simply very generous, the sages say that the preference should be given to the generous lover, but Vatsyayana is of opinion that the one who is really attached to the courtesan should be preferred, because he can be made to be generous, even as a miser gives money if he becomes fond of a woman, but a mail who is simply generous cannot be made to love with real attachment. But among those who are attached to her, if there is one who is poor, and one who is rich, the preference is of course to be given to the latter.

When there are two lovers, one of whom is generous, and the other ready to do any service for the courtesan, some sages say that the one who is ready to do the service should be preferred, but Vatsyayana is of opinion that a man who does a service thinks that he has gained his object when he has done something once, but a generous man does not care for what he has given before. Even here the choice should be guided by the likelihood of the future good to be derived from her union with either of them.

PART VI
CHAPTER VI
Of Gains and Losses, attendant Gains and Losses, and Doubts; and lastly, the different kinds of Courtesans

It sometimes happens that while gains are being sought for, or expected to be realized, losses only are the result of our efforts. The causes of these losses are:

- Weakness of intellect
- Excessive love
- Excessive pride
- Excessive self conceit
- Excessive simplicity
- Excessive confidence
- Excessive anger
- Carelessness
- Recklessness
- Influence of evil genius
- Accidental circumstances

The results of these losses are:

- Expense incurred without any result
- Destruction of future good fortune
- Stoppage of gains about to be realized
- Loss of what is already obtained
- Acquisition of a sour temper
- Becoming unamiable to every body
- Injury to health
- Loss of hair and other accidents

Now gain is of three kinds: gain of wealth, gain of religious merit, and gain of pleasure; and similarly loss is of three kinds: loss of wealth, loss of religious merit, and loss of pleasure. At the time when gains are sought for, if other gains come along with them, these are called attendant gains. When gain is uncertain, the doubt of its being a gain is called a simple doubt. When there is a doubt whether either of two things will happen or not, it is called a mixed doubt. If while one thing is being done two results take place, it is called a combination of two results, and if several results follow from the same action, it is called a combination of results on every side.

We shall now give examples of the above.

As already stated, gain is of three kinds, and loss, which is opposed to gain, is also of three kinds.

When by living with a great man a courtesan acquires present wealth, and in addition to this becomes acquainted with other people, and thus obtains a chance of future fortune, and an accession of wealth, and becomes desirable to all, this is called a gain of wealth attended by other gain.

When by living with a man a courtesan simply gets money, this is called a gain of wealth not attended by any other gain.

PART VII
CHAPTER I
On Personal Adornment, subjugating the hearts of others, and of tonic medicines

When a person fails to obtain the object of his desires by any of the ways previously related, he should then have recourse to other ways of attracting others to himself.

Now good looks, good qualities, youth, and liberality are the chief and most natural means of making a person agreeable in the eyes of others. But in the absence of these a man or a woman must have resort to artificial means, or to art, and the following are some recipes that may be found useful.

An ointment made of the tabernamontana coronaria, the costus speciosus or arabicus, and the flacourtia cataphracta, can be used as an unguent of adornment.

If a fine powder is made of the above plants, and applied to the wick of a lamp, which is made to burn with the oil of blue vitrol, the black pigment or lamp black produced therefrom, when applied to the eyelashes, has the effect of making a person look lovely.

The oil of the hogweed, the echites putescens, the sarina plant, the yellow amaranth, and the leaf of the nymphae, if applied to the body, has the same effect.

A black pigment from the same plants produces a similar effect.

By eating the powder of the nelumbrium speciosum, the blue lotus, and the mesna roxburghii, with ghee and honey, a man becomes lovely in the eyes of others.

The above things, together with the tabernamontana coronaria, and the xanthochymus pictorius, if used as an ointment, produce the same results.

If the bone of a peacock or of a hyena be covered with gold, and tied on the right hand, it makes a man lovely in the eyes of other people.

In the same way, if a bead, made of the seed of the jujube, or of the conch shell, be enchanted by the incantations mentioned in the Atharvana Veda, or by the incantations of those well skilled in the science of magic, and tied on the hand, it produces the same result as described above.

When a female attendant arrives at the age of puberty, her master should keep her secluded, and when men ardently desire her on account of her seclusion, and on account of the difficulty of approaching her, he should then bestow her hand on such a person as may endow her with wealth and happiness.

This is a means of increasing the loveliness of a person in the eyes of others.

PART VII
CHAPTER II
Of the means of exciting Desire, and of the ways of enlarging the Lingam. Miscellaneous Experiments and Receipts

If a man is unable to satisfy a Hastini, or Elephant woman, he should have recourse to various means to excite her passion. At the commencement he should rub her yoni with his hand or fingers, and not begin to have intercourse with her until she becomes excited, or experiences pleasure. This is one way of exciting a woman.

Or, he may make use of certain Apadravyas, or things which are put on or around the lingam to supplement its length or its thickness, so as to fit it to the yoni. In the opinion of Babhravya, these Apadravyas should be made of gold, silver, copper, iron, ivory, buffalo's horn, various kinds of wood, tin or lead, and should be soft, cool, provocative of sexual vigour, and well fitted to serve the intended purpose. Vatsyayana, however, says that they may be made according to the natural liking of each individual.

The following are the different kinds of Apadravyas:

- `The armlet' (Valaya) should be of the same size as the lingam, and should have its outer surface made rough with globules.
- `The couple' (Sanghati) is formed of two armlets.
- `The bracelet' (Chudaka) is made by joining three or more armlets, until they come up to the required length of the lingam.
- `The single bracelet' is formed by wrapping a single wire around the lingam, according to its dimensions.
- The Kantuka or Jalaka is a tube open at both ends, with a hole through it, outwardly rough and studded with soft globules, and made to fit the side of the yoni, and tied to the waist.

When such a thing cannot be obtained, then a tube made of the wood apple, or tubular stalk of the bottle gourd, or a reed made soft with oil and extracts of plants, and tied to the waist with strings, may be made use of, as also a row of soft pieces of wood tied together.

The above are the things that can be used in connection with or in the place of the lingam.

The people of the southern countries think that true sexual pleasure cannot be obtained without perforating the lingam, and they therefore cause it to be pierced like the lobes of the ears of an infant pierced for earrings.

Now, when a young man perforates his lingam he should pierce it with a sharp instrument, and then stand in water so long as the blood continues to flow. At night, he should engage in sexual intercourse, even with vigour, so as to clean the hole. After this he should continue to wash the hole with decoctions, and increase the size by putting into it small pieces of cane, and the wrightia antidysenterica, and thus gradually enlarging the orifice. It may also be washed with liquorice mixed with honey, and the size of the hole increased by the fruit stalks of the simapatra plant. The hole should also be anointed with a small quantity of oil.

CONCLUDING REMARKS

Thus ends, in seven parts, the Kama Sutra of Vatsyayana, which might otherwise be called a treatise on men and women, their mutual relationship, and connection with each other.

It is a work that should be studied by all, both old and young; the former will find in it real truths, gathered by experience, and already tested by themselves, while the latter will derive the great advantage of learning things, which some perhaps may otherwise never learn at all, or which they may only learn when it is too late (`too late' those immortal words of Mirabeau) to profit by the learning.

It can also be fairly commended to the student of social science and of humanity, and above all to the student of those early ideas, which have gradually filtered down through the sands of time, and which seem to prove that the human nature of today is much the same as the human nature of the long ago.

It has been said of Balzac the great, if not the greatest of French novelists, that he seemed to have inherited a natural and intuitive perception of the feelings of men and women, and has described them with an analysis worthy of a man of science. The author of the present work must also have had a considerable knowledge of the humanities. Many of his remarks are so full of simplicity and truth, that they have stood the test of time, and stand out still as clear and true as when they were first written, some eighteen hundred years ago.

As a collection of facts, told in plain and simple language, it must be remembered that in those early days there was apparently no idea of embellishing the work, either with a literary style, a flow of language, or a quantity of superfluous padding. The author tells the world what he knows in very concise language, without any attempt to produce an interesting story. From his facts how many novels could be written! Indeed much of the matter contained in Parts III, IV, V and VI has formed the basis of many of the stories and the tales of past centuries.

There will be found in Part VII some curious recipes. Many of them appear to be as primitive as the book itself, but in later works of the same nature these recipes and prescriptions appear to have increased, both as regards quality and quantity. In the Anunga Runga or ` The Stage of Love', mentioned at page 85 of the Preface, there are found no less than thirty-three different subjects for which one hundred and thirty recipes and prescriptions are given.

As the details may be interesting, these subjects are described as follows:

- For hastening the paroxysm of the woman
- For delaying the orgasm of the man
- Aphrodisiacs
- For thickening and enlarging the lingam, rendering it sound and strong, hard and lusty

APENDIX
SEXUAL POSITIONS

SPOONING POSITIONS
- "69" - the position of mutual sucking
- "PENETRATING THE EYE" position

STANDING POSITIONS
- "THE GAZELLE AND THE STALLION" position
- "CLIMBING THE TREE" position
- "THE DOOR AJAR" position
- "CLIMBING THE TREE" position. Variant 1
- "CLIMBING THE TREE" position. Variant 2

WOMAN ON TOP
- "PENETRATION WITH DEEP BACKWARD MOVEMENT" position. Variant 1
- "MASSAGE AND SUCKING ON THE MAST" position
- "MASSAGE AND SUCKING ON THE MAST" position. Variant 1
- "BLOWS OF THE PLANTING PIN" position
- "MASSAGE AND SUCKING ON THE MAST" position. Variant 2

MAN ON TOP
- "THE BLOW OF THE BULL" position
- "THE CONCEALED DOOR" position
- "THE CARESS OF THE BUD" position
- "FACE TO FACE" position
- "THE TOP" position
- "DRIVING THE NAIL HOME" position
- "THE OPEN PINCER" position
- "THE TOP" position
- "THE TOP" position. Variant 1
- "DRIVING THE NAIL HOME" position. Variant 1
- "DRIVING THE NAIL HOME" position. Variant 2
- "FACE TO FACE" position. Variant 1
- "THE CONCEALED DOOR" position. Variant 1

SITTING POSITIONS
- "THE PIVOT" position
- "SEESAWING" position
- "THE CLOSED AND THE OPENED RING" position
- "PINCERS FROM THE FRONT" position
- "PINCERS FROM THE FRONT" position. Variant 1
- "THE SEESAW" position. Variant 2

ACROBATIC POSITIONS
- "BUTTERING" position
- "PENETRATION WITH DEEP BACKWARD MOVEMENT" position. Variant 2
- "THE SEESAW" position
- "THE RIPE MANGO PLUM" position
- A variant of the "BUTTERING" position
- A variant of the "SEESAW" position
- "RIDING THE HORSE" position
- "THE GAZELLE AND THE STALLION" position. Variant 1

CONTENT

PART IV: ABOUT A WIFE

- On the manner of living of a virtuous Woman, and of her behaviour during the absence of her Husband
- On the conduct of the eldest Wife towards the other Wives of her Husband, and of the younger Wife towards the elder ones. Also on the conduct of a Virgin Widow remarried; of a Wife disliked by her Husband; of the Women in the King's Harem; and of a Husband who has more than one Wife

PART V: ABOUT THE WIVES OF OTHER PEOPLE

- On the Characteristics of Men and Women, and the reason why Women reject the Addresses of Men. About Men who have Success with Women, and about Women who are easily gained over
- About making Acquaintance with the Woman, and of the efforts to gain her over
- Examination of the State of a Woman's mind
- The Business of a Go-Between
- On the Love of Persons in authority with the Wives of other People
- About the Women of the Royal Harem, and of the keeping of one's own Wife

PART VI: ABOUT COURTESANS

- Introductory Remarks
- Of the Causes of a Courtesan resorting to Men; of the means of Attaching to herself the Man desired, and the kind of Man that it is desirable to be acquainted with
- Of a Courtesan living with a Man as his Wife
- Of the Means of getting Money; of the Signs of a Lover who is beginning to be Weary, and of the way to get rid of him
- About a Reunion with a former Lover
- Of different kinds of Gain
- Of Gains and Losses, attendant Gains and Losses, and Doubts; and lastly, the different kinds of Courtesans

PART VII: ON THE MEANS OF ATTRACTING OTHERS TO ONE'S SELF

- On Personal Adornment, subjugating the hearts of others, and of tonic medicines
- Of the means of exciting Desire, and of the ways of enlarging the Lingam. Miscellaneous Experiments and Receipts

CONCLUDING REMARKS

APENDIX
SEXUAL POSITIONS

"69" - the position of mutual sucking

The "69" position is where one lover lies head to tail over the other and each gives the other simultaneous oral stimulation.

Oral stimulation in this position will work comfortably if her mouth is large enough for his penis and if he doesn't thrust violently.

Totally engorging the erect penis in her mouth she presses and caresses his testicles, allowing her saliva to flow over them.

Pressing the cheeks of her buttocks apart, the man is able to caress the widely opened lips of her vulva with the tip of his tongue at his pleasure, likewise titillating her anus with his tongue. He could also stimulate her clitoris.

If you are a couple who enjoy licking and probing the genitals with the tongue, then this can be a tremendously exciting route to simultaneous orgasm.

APENDIX
SEXUAL POSITIONS
"PENETRATING THE EYE" position

Lodging his member more in the opening very tightly closed by her buttocks and • to underscore his dominance • smacking her on the bottom and rubbing it warm with one hand, he takes hold of her clitoris with the other, his lover being unable to refuse his caresses. Her movements of joy and pleasure accentuate the man's craving considerably, so that the woman has to stop when she feels his lover is closed to ejaculatory orgasm.

Then the man still lodged in the woman's bottom kneels down on the bed. His partner sits up, so that she touches his chest with her breasts. With one hand he massages her labia and clitoris and can even masturbate her, if he feels the movements of her pelvis are fierce enough. With the other hand he massages her breasts that have grown erectile from his exciting caresses, while his fingers invest her genitals.

APENDIX
SEXUAL POSITIONS
"CLIMBING THE TREE" position

This is one of the most beautiful and rewarding positions in the Kama Sutra. The woman standing next to the man wraps her legs stretched more or less high around him, as if she wants to climb a tree • with the difference that she uses his penis as a strong branch to prevent her falling.

The lovers face each other and they can exchange all manner of caresses, pinching and kissing each other, their looks reciprocally registering their mounting lust.

This position is very good for raising the sexual energy along the spine. The lovers will feel different kind of orgasm according to the level at which they raise the sexual energy.

APENDIX
SEXUAL POSITIONS
"PENETRATION WITH DEEP BACKWARD MOVEMENT" position. Variant 1

The lovers place themselves so, that his member is aimed at her buttocks from the rear. When he inserts hid penis into the woman's vulva, he pulls her pelvis up to the level of his own waist and at the same time forces her to incline the upper part of her body forwards.

To mantain better balance so that he can convey to her his full vigour, she supports herself on her lover's ankles. The way the vagina is massaged by the penis and the penis is suckled by the vulva gives the pair a deep feeling of yearning in this massage position.

The man would have strong muscles at his arms and legs for mantaining this position as long as is necessary to get the non-ejaculatory orgasm.

The woman has a good control of the pleasure intensity in this position and therefore she can help the man by stopping the movement when she feels that he attains the preorgastic level.

APENDIX
SEXUAL POSITIONS
"THE GAZELLE AND THE STALLION" position

This position has the great advantage of triggering strong vaginal sensations for the woman.

The upper area of the vagina is excited very much indeed by the glans and the shaft of the penis introduced horizontally. To accentuate this massage even more, the woman allows her head to fall backwards to the ground and, still holding onto her lover's wrists and with her buttocks resting on his thighs, she takes up his penis, which keeps her balance, greedily for its whole length.

This position helps woman to have more control on pleasure because the sexual energy flows along the spine to the head, generating an elevated type of orgasm.

The standing position of the man offers him more control over the intensity of pleasure in order to avoid ejaculatory orgasm.

APENDIX
SEXUAL POSITIONS

"THE PIVOT" position

During intercourse the woman turns right around the man like a horizontal wheel around a vertical axis. Profiting from certain positions the man caresses her an pinches her nipples. For her part she can fondle the chest of the reclining man, whose penis uses her like a pivot in flesh and blood. By squirming and raising herself a little, she takes up just the length of his penis she wants to feel in herself. "The pivot" position helps both man and woman to have a good mental concentration. That's why this position is recommended for men who have started to practise sexual continence.

APENDIX
SEXUAL POSITIONS
"THE BLOW OF THE BULL" position

The man's penis fills up the woman's open vulva completely. Her thighs are on the level of the man's shoulders, who plunges into her deeply and forcefully, so that she can feel the size and length of his member all the better.

During "The blow of the bull" position the woman could stroke the man's buttocks with her hands.

The man's forceful thrusts determines the rising of the woman's sexual energy along the spine. So, in this position the woman could experience the awakening of the Kundalini.

APENDIX
SEXUAL POSITIONS

"SEESAWING" position

Sitting slightly in front of the man's thights, she only takes in part of his penis, so that either of them can control the length inserted alternately. Kneeling she can stroke the man's legs; suporting himself on his arms and making brief thrusts with his pelvis he comes to meet her halfway or acts as if he were going to withdraw totally, living her almost completely in order to penetrate her open vagina anew, which is very moist in this position. This provides her with a very pleasant massage upwards.

APENDIX
SEXUAL POSITIONS

"BUTTERING" position

Firmly planted in the rear opening, the man turns round such that he is able to support his body on palms and on the tip of the toes. In this position the man can make come-and-go movements as well as circular ones. The woman won't stay passive, but will answer with soft movements of the pelvis according to the ones made by the man.

In the "buttering" position the man procures for the woman an extraordinary massage of her G-spot, so that few women can resist as such stimulation without having a profound orgasm (of course we are talking about non-ejaculatory orgasm).

If the man feels that he is get close to the climax he has to stop moving and focus his attention in the heart area in order to sublimate the sexual energy.

This is available for the woman too.

APENDIX
SEXUAL POSITIONS
"THE CONCEALED DOOR" position

The man lies on the woman. She encompasses his thighs, prepared to take him up to the hilt. He insinuates himself inside her gently and deeply anchored there he cuddles her, stroking her back, hips, breasts. To abandon herself to her lover's desires still more, she draws up her legs and spreads them slightly to be able to, thus, proffer her vulva completely to the glans and penis shaft.

Still in the same position, the male lover can also amuse himself with the anal opening of his lover if he knows that she loves anal penetrations. Here the woman can relax in the best possible manner and the man has full control over the penetration of his penis into the warm and constricted opening, which she offers him with love and trust. He holds her by her hips, can bite her neck and have his hands pass over her breasts, while thrusting ever deeper. In both cases the man's desire is complete and of long duration.

This position is proper for raising the sexual energy and sublimation it in pure love. To achieve this elevated emotion • pure love, during this position the lovers have not to concentrate to the genital pleasure, but they have to concentrate their attention to the heart area and become conscious of the flying feeling that this position produces. If the lovers abandon them to the flying feeling they feel that they are immersed in an ocean of pure love.

APENDIX
SEXUAL POSITIONS
"THE CARESS OF THE BUD" position

Lying on the stomach, legs interlaced, the man and the woman turn with their backs to each other. However, the special effect of this position may be somewhat painful for some men, whose short and thick penis can only be flexed with difficulty. In the continuation of this position the woman, who maintains her balance with one arm now facing her lover and who is supported on the man's body, is only titillated at the entrance to her vagina by the glans. Naturally this is only foreplay to deeper coitus. The man inserts his erect penis into the vagina by turning gently to one side. The vagina is now ready to receive it in its totality.

This position is proper for those lovers who are beginners in the art of sexual energy control. "The caress of the bud" position offers to the lovers the possibility to become more conscious about intensity of pleasure and also to reduce it by stopping the movement when they feel they are get close to the climax.

For sublimation the sexual energy they have to concentrate their attention in the middle of the forehead. This will induce a clear-minded state in both lovers, which will help them to control the sexual energy and to sublimate it in more elevated energies.

APENDIX
SEXUAL POSITIONS
"PENETRATION WITH DEEP BACKWARD MOVEMENT" position. Variant 2

The lovers place themselves so, that his penis is aimed at her buttocks from the rear. When he inserts his penis into the woman's vulva, he pulls her pelvis up to the level of his own waist and at the same time forces her to incline the upper part of her body forwards. To maintain better balance so that he can convey to her his full vigour, she supports herself on her lover's ankles. The way the vagina is massaged by the penis and the penis is suckled by the vulva gives the pair a deep feeling of yearning in this position.

"Penetration with deep backward movement" position helps both lovers to raise the sexual energy along the spine till the top head. The standing up position of the man makes him capable to have more control on sexual energy. The woman's position determines the flowing of her erotic energy to the top head and that's why she will experience different types of elevated orgasm. This position requires to the man to have enough force in his arms to keep the woman's position as long as possible.

APENDIX
SEXUAL POSITIONS

"THE SEESAW" position

The lovers face each other. Then the man lifts the woman up to the level of his waist. She can either hold him by his arms or around his neck. Penetrated by the entire length of the penis, she allows her narrow vagina to slide along the erect shaft. The man can press her very closely to himself, an embrace she can simplify for him by squeezing her legs tightly around his waist.

In this position the penis massages the entire vagina. Helped by the power of her arms, the woman can make strong coming and going movements in tune with those of her lover. In this way both man and woman will feel a deep pleasure.

The standing position of the man gives him more control on sexual energy.

Both lovers have to guide the sexual energy along the spine towards the crown in order to avoid the man's ejaculatory orgasm and the woman's discharging orgasm. This will generate a sublimation of the basic energy in happiness and pure love.

APENDIX
SEXUAL POSITIONS
"THE CLOSED AND THE OPENED RING" position

"The closed and the opened ring" position. Variant 1

"The closed and the opened ring" position. Variant 2

Here we have two positions of total submission, where the woman receives the man only to the degree he likes. He penetrates her according to his rhythm, amusing himself by inserting and withdrawing his penis sometimes gently and sometimes forcefully.

An experienced woman in the art of lovemaking will utilize this position to swing softly on her lover's thighs with her own thighs and to give her vagina, which is being bombarded from below.

These two variants of the "The closed and the opened ring" position allow to the man to become more conscious about intensity of pleasure and also to reduce it by stopping the movements when he feels he is get close to the climax. For sublimation the sexual energy both lovers have to concentrate their attention in the middle of the forehead. This will induce a clear-minded state in both lovers, which will help them to control the sexual energy and to sublimate it in more elevated energies.

APENDIX
SEXUAL POSITIONS
"THE RIPE MANGO PLUM" position

The man plunges into her with great sensitivity to start revolving movements somewhat more forcefully with his penis, which is very exciting for both lovers. To penetrate even more deeply he sits up over his lover, spreads her legs and inserts his penis into the swollen mango plum well supplied with blood by the adroit massage.

This sexual posture is a very arousing one for both lovers.

The raised position of the woman's pelvis allow to the sexual energy to "flow" towards thyroid gland area. This could induce in woman a very elevated type of orgasm.

The man has to stop his movements when he feels he or she is get close to the climax in order to avoid his ejaculatory orgasm or her discharging orgasm.

"The ripe mango plum" position allows the sublimation of the sexual energy in purity and ingenuity.

APENDIX
SEXUAL POSITIONS

"THE DOOR AJAR" position

The man holds his lover by the hips and then he takes one of his lover's legs and draws it back gently. In order not to lose any of the penis' length the woman, pivoting slightly to the side, reaches around her lover's neck. Well lubricated from the other positions the vulva is now moistened, enabling the penis to slide easily, massaging the sides of the vagina.

Both lovers have to concentrate their attention in the middle of the forehead in order to avoid the man's ejaculatory orgasm and the woman's explosive orgasm. In this way they will become more conscious about the sexual energy.

APENDIX
SEXUAL POSITIONS
A variant of the "BUTTERING" position

Firmly planted in the vaginal opening, the man leans over on one side. He leans either on left knee and left palm or on right knee and right palm. The man's position offers him the possibility of making come•and•go movements as well as circular ones. The woman won't stay passive, but will answer with soft movements of the pelvis according to the ones of the man.

In this position the man procures for the woman an extraordinary massage of her G•spot, so that few women can resist as such stimulation without having a profound orgasm (of course we are talking about orgasms without losing of the sexual energy).

The man can insert and withdraw his member as he sees fit, slapping gently her thighs and buttocks.

If the man feels that he is get close to the ejaculatory orgasm he has to stop moving and focus his attention in the heart area in order to sublimate the sexual energy. This is available for the woman too.

APENDIX
SEXUAL POSITIONS

A variant of the "SEESAW" position

This is a rather tricky position as far as execution goes, but very profound for feelings. The lovers face each other. The man lifts the woman up to the level of his waist. She can either hold him by his arms or around his neck. Still with her legs at the level of her lover's waist, the woman lets down the upper part of her body till her head reaches the bed. Then she lets down one of her legs and with man's help, she introduces it between his legs. The supple women practice this position successfully.

Penetrated by the entire length of the penis, she allows her narrow vagina to slide along the erect shaft. The man can press her very closely to himself. In this position the penis massages the entire vagina. Helped by the power of his arms, the man can do strong coming and going movements.

The standing position of the man gives him more control on sexual energy.

Both lovers have to guide the sexual energy along the spine towards the crown in order to avoid the man's ejaculatory orgasm and the woman's explosive orgasm. This will generate a sublimation of the basic energy in deep happiness.

APENDIX
SEXUAL POSITIONS

"FACE TO FACE" position

Leaning on her palms and soles, the woman lifts her pelvis so that the man can introduce his penis in her vagina. Being kneeled he can catch the waist of his lover with one or even with both hands. This position enables the lovers to look at each other • to see how their desire mounts and to express their love.

The woman can push gently her pelvis, tuning her moving with the man's coming and going movements. She can spread out largely her legs in order to take up the full length of her lover's penis.

If the man feels that he is get close to the ejaculatory orgasm he has to stop moving and focus his attention in the heart area in order to sublimate the sexual energy. This is available for the woman too.

APENDIX
SEXUAL POSITIONS

"THE TOP" position

Lying on her back, upheld and blocked by the man's thighs who penetrates her in a controlled press-up, the woman is massaged firmly on the sides, taking up the full length of the penis.

At the moment when he wants to feel more pleasure, he allows his weight to fall on her even more. In the same time the woman will feel him more intensely.

"The top" position gives intense pleasure to both lovers and amplifies the sexual energy. This is why the beginners in the art of lovemaking with sexual continence wouldn't start the intercourse with it.

Both lovers have to concentrate their attention in the heart area in order to sublimate the sexual energy in more refined forms of energies.

When the woman feels that her lover is get close to the climax she has to stop the man's movements and to press firmly with her thumb on the middle of the forehead. Thus, his attention will be removed from the genital area to forehead area, helping the rising of the sexual energy along the spine.

APENDIX
SEXUAL POSITIONS
"MASSAGE AND SUCKING ON THE MAST" position

There are in Kama Sutra three so-called resting positions for the man, whose hard and large member is skilfully massaged by the woman sometimes from the front and sometimes with her back, turned to him. "Massage and sucking on the mast" position is one of them.

After one or two hours of intercourse with sexual continence the man can adopt this position in order to rest and to restore his vigour. In this position the two lovers changes the roles, woman becoming active and man becoming passive.

The woman lets her lover's penis to slide in her swollen, moist and glistening vagina. She can make either upward and downward movements or circular movements. When she feels that her lover is get close to the ejaculatory orgasm she has to stop her moving. Both lovers have to guide their sexual energy along the spine toward the crown in order to avoid man's ejaculatory orgasm ands woman's explosive orgasm.

The woman can restart her movements when she feels that her lover regains the control over the sexual energy.

APENDIX
SEXUAL POSITIONS
"PINCERS FROM THE FRONT" position

Here it is another so-called resting position for the man, whose virile member is skilfully massaged by the woman from the front.

The man does not move. The woman inserts the whole length of the penis in her vagina, supporting herself on her arms and pressing his member like a pair of pincers. She can make either coming and going movements or circular movements.

The man can either make brief thrusts with his pelvis in order to meet her halfway or acts as if he were going to withdraw totally, living her almost completely in order to penetrate her open vagina anew, which is very moist in this position. This provides her with a very pleasant massage upwards.

This position is recommended for the beginners in the art of sexual continence because it favours to raise the sexual energy along the spine till the crown.

APENDIX
SEXUAL POSITIONS
"RIDING THE HORSE" position

The man supports himself on palms and soles. First the woman rides on her lover inserting deeply his erect penis in her vagina. After this she turns to the right and places her right leg under the left leg of her lover and draws down her body leaning either on one palm or on both palms. Then she places the other leg with the sole on the man's chest.

The woman is active in this position, making coming and going movements. The man responds to woman's movements by moving his pelvis in order to penetrate the entire vagina of his lover.

"Riding the horse" position gives intense pleasure to both lovers and amplifies the passion of lovemaking.

Both lovers have to concentrate their attention around the navel in order to sublimate the sexual energy in subtle fire. In this way the lovers will be full of energy and passion.

APENDIX
SEXUAL POSITIONS
"CLIMBING THE TREE" position. Variant 1

This is one of the most beautiful positions from the Kama Sutra. The woman standing next to the man wraps her legs stretched more or less high around him, as if she wants to climb a tree • with the difference that she uses his penis as a strong branch to prevent her falling.

Then the woman put down one of her legs, placing it between those of her lover. The woman can keep the other leg around man's waist or she can place it on his shoulder if she has enough suppleness.

This position requires for the lovers to have almost the same height in order to perform it.

The lovers face each other and they can exchange all manner of caresses, pinching and kissing each other, their looks reciprocally registering their mounting lust.

This variant of "Climbing the tree" position is a very good position for controlling the sexual energy. Generally the standing positions increase the power of control over the energies. The lovers will feel different kind of orgasm according to the level at which they raise the sexual energy.

APENDIX
SEXUAL POSITIONS
"DRIVING THE NAIL HOME" position

Facing her, laying on top of her with his chest pressing on her breasts, the man plunges into woman's vagina with full thrusts of his loins.

With widely spread thighs the woman receives him right up to the hilt.

This position favours the complete intimacy of the genital zones of the lovers. Also if there is compatibility between the size of the woman's vagina and the size of man's penis then the woman can reach the cervico-uterine orgasm, which is typically for the Tantric orgasm.

Contrary to all expectation the woman should not be passive in this position. She has to hold the man's buttocks and press his pelvis on hers, helping him to penetrate her deeply.

This position is not recommended for the beginners in the art of sexual continence because it favours the accumulation of the sexual energy in the genital area.

That is why the man has to make slow motions and to focus his attention in the cardiac plexus in order to control the sexual energy and to avoid the ejaculation.

APENDIX
SEXUAL POSITIONS

"THE OPEN PINCER" position

This is one of the most fulfilling positions of submission for a man. Laying on her back the woman opens her thighs completely. Her lover takes hold of her ankles, so that she is forced to spread her thighs even more. She cannot fight against his penetration in any way with her legs opened like this.

He can explore her to his heart's content • gently with the total length of his penis or • which will increase her desire for more • he can insert and retract his member forcefully.

In this position the strong penetrations of the man can produce the awaken of the Kundalini energy of the woman.

During "The open pincer" position both lovers have to focus their attention in order to guide the vital and sexual energy along the spine till the crown.

APENDIX
SEXUAL POSITIONS

"THE TOP" position

"The TOP" position, being pretty close to the missionary position, also named in Kama Sutra "Driving the nail home", makes it easy for the man approach it without having to withdraw his penis from his lover's vagina. That is why the lovers should perform "The top" position after the classical one in order to keep in contact their genitals.

Tantric masters recommend to the lovers to keep in contact their sexual organs during the intercourse, because in this way it is not interrupted the energetic exchange between lovers that is launch during the erotic act.

The woman should not be passive in this position. By holding the man's thighs she can press his pelvis on hers, helping him to penetrate her deeply.

As same as "Driving the nail home" position, "The top" position is not recommended for the beginners in the art of sexual continence because it favours the accumulation of the sexual energy in the genital area. That is why the man has to make slow motions and to focus his attention in the cardiac plexus in order to control the sexual energy and to avoid the ejaculation. This is recommended for woman, too.

APENDIX
SEXUAL POSITIONS

"THE TOP" position. Variant 1

Laying on her back, upheld and blocked by the man's thighs who penetrates her in a controlled press-up, the woman is massaged firmly on the sides, taking up the full length of the penis.

This position should be performed after the "The top" position in order to mantain in contact the sexual organs of the lovers. At the moment when the man feels that he is getting close to the ejaculatory orgasm he has to stop his motions and remain still at least 30 seconds in order to avoid ejaculation.

As same as "The top" position, this position produces intense pleasure to both lovers and it favours the accumulation of the sexual energy in the genital area. The lovers have to focus their attention in the middle of the forehead in order to sublimate the sexual energy at the level of the sixth chakra (AJNA CHAKRA).

Thus the lovers will increase their power of control over the sexual energy.

APENDIX
SEXUAL POSITIONS
"DRIVING THE NAIL HOME" position. Variant 1

Facing her, laying on top of her, supporting himself on his soles, the man plunges into her with strong thrusts. With widely spread thighs she receives him right up to the hilt. The man can move his pelvis either back and forth or up and down. Contrary to all expectation the woman doesn't have to be passive in this position. She has to catch the man's thighs with her hands and draw him towards her in order to penetrate her vagina deeper.

In this position the man's strong thrusts could provoke the awakening of the woman's Kundalini Shakti.

When the man feels that he is getting close to the ejaculatory orgasm he has to stop his movements for few seconds and focus his attention in the crown in order to guide the sexual energy along the spine to the crown. Same for the woman, too.

APENDIX
SEXUAL POSITIONS
"PINCERS FROM THE FRONT" position. Variant 1

The woman lies on her back while the man fills her open vulva completely. She places her legs on his shoulders and catches the man's arms in order to help him raise her. In this way, the woman imprisons the man's penis offering him intense pleasure. He plunges into her deeply and forcefully, so that she can feel the length of his member for all it's worth. The man can make back and forth movements and the woman has to be in tune with her lover.

In this position the man can achieve a good stimulation of the woman's G-spot and therefore she can reach the G-spot orgasm.

This position is recommended for the beginners in the art of sexual continence because it favours the raising of the sexual energy along the spine till the crown.

APENDIX
SEXUAL POSITIONS
"MASSAGE AND SUCKING ON THE MAST" position. Variant 1

Here it is another so-called resting position for the man, whose hard and large member is skilfully massaged by the woman.

The man does not move. The woman inserts the whole length of the penis by herself, supporting herself on her kneels. The man can stretch his legs if he feels more pleasure in this position. Sitting slightly in front of the man's thighs, the woman receives the man's phallusto the degree she chooses. The man can hold her hips and help her when she presses her pelvis on him or he can tap her buttocks with his palms having the fingers spread out. These flicks help the woman raise her sexual energy along the spine.

This position is recommended for the beginners in the art of lovemaking with sexual continence because it helps to sublimate the sexual energy in more refined energies. Both lovers have to focus their attention in the middle of the forehead in order to guide the sexual energy towards the sixth chakra • Ajna Chakra. In this way, they will experience a inner peace and happiness.

APENDIX
SEXUAL POSITIONS

"THE SEESAW" position. Variant 2

The man sits comfortably on a chair. The woman is the one who actively impales herself on the man's erect phallus. This position enables lovers to look at each other, to see how their desire mounts and above all to exchange mutual caresses.

By catching the woman's buttocks, the man draws her pelvis towards him and completely fills the woman's open vulva. When the man feels that he is getting close to the pre-orgasmic level he has to stop and focus his attention on the crown in order to guide the sexual energy upwards.

The vertical position of the lovers' trunks gives them more control over the sexual energy.

Both lovers have to guide the sexual energy along the spine towards the crown in order to avoid the man's ejaculatory orgasm and the woman's explosive orgasm. This will generate a sublimation of the basic energy in deep happiness.

APENDIX
SEXUAL POSITIONS
"BLOWS OF THE PLANTING PIN" position

Here it is another so-called resting position for the man, whose erect member is skilfully massaged by the woman from the front.

After one or two hours of intercourse with sexual continence the man can adopt this position in order to rest and to restore his vigour. In this position the two lovers exchange their roles; the woman becomes active and the man becomes passive. The woman impales herself on the man's hard member. She rocks back and forth and, in this way, controls the depth of the penetration.

Holding her hips, the man has to draw her pelvis towards him and, in this way, to help her take his penis up to the hilt. She can play with his entire length and when his penis is completely inside her, she can feel his pubic hair and scrotum on the lips of her vulva, which are opened wide in this position.

The woman lets her lover's penis slide in her swollen, moist and glistening vagina. When she feels that her lover is getting close to the ejaculatory orgasm she has to stop her moving.

Both lovers have to focus their attention in the navel area in order to produce the sublimation of the sexual energy in pure passion.

APENDIX
SEXUAL POSITIONS
"DRIVING THE NAIL HOME" position. Variant 2

The positions face to face are very pleasant for both lovers. They enable them to look at each other, to see how their desire mounts and, above all, to exchange mutual caresses.

The woman lies on her back. Facing her, laying on top of her the man plunges into woman's vagina with full thrusts of his loins. Then he places her legs on his shoulders.

The man's phallus fills up the woman's vagina completely. With his pelvis intimately touching her pelvis, the man plunges into her deeply and forcefully, so that she can feel the size of his member all the better.

The woman is not passive in this position. Holding the man's buttocks, she draws the man's pelvis toward her in order to feel his thrusts deeper. In this position the man's strong thrusts could provoke the awakening of the woman's Kundalini Shakti. The lovers have to discover their own forceful rhythm that generates the awakening of their Kundalini Shakti.

This position is not recommended for beginners in the art of sexual continence because it favours the accumulation of sexual energy in the genital area. When the man feels that he is getting close to the ejaculatory orgasm he has to stop his movements and focus his attention in the crown in order to guide the sexual energy along the spine till the crown. This is available for women, too.

APENDIX
SEXUAL POSITIONS
"CLIMBING THE TREE" position. Variant 2

This is another variant of the most beautiful position from the Kama Sutra. The man standing in front of the woman lifts her so that her vulva fits to his penis. She wraps her legs stretched more or less around him while his virile member slides deeply into her moisten vagina.

Holding her buttocks, he draws her pelvis toward him, filling up her vagina completely.

The lovers face each other and they can exchange all kinds of caresses, pinching and kissing each other. They can glance full of lust each other and thus, mounting their passion.

This variant of "Climbing the tree" position is a very good position for man's sexual energy control because the standing position increases the power of control over the energies. Also the vertical position of the woman's trunk enables a better control over her sexual energy. The lovers have to focus their attention in the crown in order to sublimate the sexual energy in more refined energies and therefore achieving more and more elevated states of

APENDIX
SEXUAL POSITIONS

"FACE TO FACE" position. Variant 1

The woman lies on her back, near the edge of the bed. She spreads her legs, placing one of them on the floor. Facing her, laying on top of her, the man plunges into woman's vagina with strong thrusts. One of his legs is stretched and placed on the floor and the other is folded.

With widely spread thighs the woman receives his lover right up to the hilt. The man can explore her to his heart's content • gently with the total length of his penis or • which will increase her desire for more • he can insert and retract his penis forcefully.

This position favours the complete intimacy of the genital zones of the lovers. It is not recommended for the beginners in the art of sexual continence because it favours the accumulation of the sexual energy in the genital area. That is why the man has to stop his motions when he achieves the preorgastic level and to focus his attention in the cardiac plexus in order to guide the sexual energy along the spine and to avoid the ejaculation.

APENDIX
SEXUAL POSITIONS
"THE GAZELLE AND THE STALLION" position. Variant 1

The lovers face each other. The man kneels in front of the woman and lifts her up to the level of his waist. She places her legs on the man's shoulders, imprisoning her lover's penis that slide easily in her well•lubricated vagina. The man holds the woman by the hips, so that he can penetrate as deeply as possible each time he enters.

This position has the great advantage of triggering strong vaginal sensations for the woman.

The glans and the shaft of the penis excite the upper area of the vagina very much. To accentuate this massage even more, the woman can squeeze her thighs.

This position helps the woman to have more control on pleasure because the sexual energy flows toward the head, generating an elevated type of orgasm.

The vertical position of the man's trunk gives him more control over the intensity of pleasure. Therefore, he can successfully avoid ejaculation.

APENDIX
SEXUAL POSITIONS
"MASSAGE AND SUCKING ON THE MAST" position. Variant 2

Here it is another position from the range of the so•called resting positions for the man.

The man does not move. Taking the active role, the woman inserts the whole length of the penis in her moisten vagina, supporting herself on her legs and on her lover's thighs.

In this position the woman takes the man's phallus only to the degree she likes. After one or two hours of intercourse with sexual continence the man can adopt this position in order to rest and to restore his vigour.

Profiting from his position, the man can pinch and nibble his lover's nipples. They can exchange caresses and kisses and also they can look at each other seeing how their passion mounts.

The woman lets her lover's penis slide in her swollen, moist and glistening vagina. She can make either upward and downward movements or circular movements. When she feels that her lover is get close to the ejaculatory orgasm she has to stop her moving. Both lovers have to guide their sexual energy along the spine toward the crown in order to avoid man's ejaculatory orgasm and woman's explosive orgasm.

The woman can restart her movements when she feels that her lover regained

APENDIX
SEXUAL POSITIONS
"THE CONCEALED DOOR" position. Variant 1

The woman lies on her stomach. Firstly, she encompasses her thighs, preparing her to take him up to the hilt. The man, who lies on woman, insinuates himself inside her moisten vagina. Then she draws her legs, letting the man's thighs to encompass her legs. Deeply anchored in her vulva the man cuddles her, stroking her back, hips and breasts. The woman can contract her vaginal muscles in order to stimulate her lover's desires even more and she can tune these contractions with the man's thrusts.

Still in the same position, the man can also penetrate the woman's anal opening if he knows that she loves anal penetrations. Here the woman should relax her sphincters in the best possible manner. The man has to have full control over the penetration of his penis into the warm and constricted opening, which she offers him with love and trust.

In this position the man can bite the woman's neck and also can caress tenderly her breasts, while thrusting even deeper.

This position is proper for raising the sexual energy and sublimation it in pure love. To achieve this elevated emotion • pure love, during this position the lovers have not to concentrate to the genital pleasure, but they have to concentrate their attention to the heart area and become conscious of the flying feeling that this position produces. If the lovers abandon them to the flying feeling they feel that they are immersed in an ocean of pure love.